

AN
ECCLESIASTICAL HISTORY,
ANCIENT AND MODERN,
FROM
THE BIRTH OF CHRIST,
TO THE
BEGINNING OF THE EIGHTEENTH CENTURY.
VOL. VI.

AN
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THE BIRTH OF CHRIST,
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BEGINNING OF THE EIGHTEENTH CENTURY.

IN WHICH
THE RISE, PROGRESS, AND VARIATIONS OF CHURCH POWER ARE CON-
SIDERED IN THEIR CONNEXION WITH THE STATE OF LEARNING
PHILOSOPHY, AND THE POLITICAL HISTORY OF
EUROPE DURING THAT PERIOD.

BY THE LATE LEARNED
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TRANSLATED FROM THE ORIGINAL LATIN,
AND ACCOMPANIED WITH NOTES AND CHRONOLOGICAL TABLES,
BY ARCHIBALD MACLAINE, D. D.

TO WHICH IS ADDED,
AN ACCURATE INDEX.

IN SIX VOLUMES.

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A

SHORT VIEW, OR GENERAL SKETCH

OF THE

ECCLESIASTICAL HISTORY

OF THE

EIGHTEENTH CENTURY.

I. **T**HE History of the Christian church during the present age, instead of a few pages, would alone require a volume, such are the number and importance of the materials that it exhibits to an attentive inquirer. It is therefore to be hoped that, in due time, some able and impartial writer will employ his labours on this interesting subject. At the same time, to render the present work as complete as possible, and to give a certain clue to direct those who teach or who study ecclesiastical history, through a multitude of facts that have not yet been gathered together, and digested into a regular order, we shall draw here a general sketch, that will exhibit the principal outlines of the state of religion since the commencement of the present century. That this sketch may not swell to too great a size, we shall omit the mention of the authors who have furnished materials for this

CENT.
XVIII.

Introductory observation.

CENT.
XVIII.

period of church history. Those that are acquainted with modern literature must know, that there are innumerable productions extant, from whence such a variety of lines and colours might be taken as would render this rough and general draught a complete and finished piece.

Concerning the prosperous state of the church in general, and of the Romish church in particular.

II. The doctrines of Christianity have been propagated in Asia, Africa, and America, with equal zeal, both by the protestant and popish missionaries. But we cannot say the same thing of the true spirit of the Gospel, or of the religious discipline and institutions that it recommends to the observance of Christians; for it is an undeniable fact, that many of those whom the Romish missionaries have persuaded to renounce their false gods are Christians only as far as an external profession and certain religious ceremonies go; and that instead of departing from the superstitions of their ancestors, they observe them still, though under a different form. We have, indeed, pompous accounts of the mighty success with which the ministry of the Jesuits has been attended among the barbarous and unenlightened nations; and the French Jesuits in particular are said to have converted innumerable multitudes in the course of their missions. This perhaps cannot be altogether denied, if we are to call those converts to Christianity who have received some faint and superficial notions of the doctrines of the Gospel; for it is well known, that several congregations of such Christians have been formed by the Jesuits in the East Indies, and more especially in the kingdoms of Carnate, Madura, and Marava, on the coast of Malabar, in the kingdom of Tonquin, the Chinese empire, and also in certain provinces of America. These conversions have, in outward appearance, been carried on with particular success, since Anthony Veri has had the direction of the foreign

missions, and has taken such special care, that neither hands should be wanting for this spiritual harvest, nor any expenses spared that might be necessary to the execution of such an arduous and important undertaking. But these pretended conversions, instead of effacing the infamy under which the Jesuits labour, in consequence of the iniquitous conduct of their missionaries in former ages, have only served to augment it, and to show their designs and practices in a still more odious point of light. For they are known to be much more zealous in satisfying the demands of their avarice and ambition, than in promoting the cause of Christ; and are said to corrupt and modify, by a variety of inventions, the pure doctrine of the Gospel, in order to render it more universally palatable, and to increase the number of their ambiguous converts.

CENT.
XVIII.

III. A famous question arose in this century, which made a great noise in the Romish church, relating to the conduct of the Jesuits in China, and their manner of promoting the cause of the Gospel, by permitting the new converts to observe the religious rites and customs of their ancestors. This question was decided, to the disadvantage of the missionaries, in the year 1704, by Clement XI. who, by a solemn edict, forbade the Chinese Christians to practise the religious rites of their ancestors, and more especially those that are celebrated by the Chinese in honour of their deceased parents, and of their great lawgiver Confucius. This severe edict was, nevertheless, considerably mitigated in the year 1715, in order to appease, no doubt, the resentment of the Jesuits, whom it exasperated in the highest degree. For the pontiff allowed the missionaries to make use of the word TIEN, to express the divine nature, with the addition of the word TCHU, to

The famous contest relating to the lawfulness of allowing the Chinese Christians to observe their ancient rites.

CENT.
XVIII.

remove its ambiguity, and make it evident, that it was not the heaven, but the Lord of heaven, that the Christian doctors worshipped [a]; he also permitted the observance of those rites and ceremonies that had so highly offended the adversaries of the Jesuits, on condition that they should be considered merely as marks of respect to their parents, and as tokens of civil homage to their lawgivers, without being abused to the purposes of superstition, or even being viewed in a religious point of light. In consequence of this second papal edict, the Chinese converts to Christianity are allowed considerable liberties; among other things, they have in their houses tablets, on which the names of their ancestors, and particularly of Confucius, are written in golden letters; they are allowed to light candles before these tablets, to make offerings to them of rich perfumes, victuals, fruits, and other delicacies, nay, to prostrate the body before them until the head touches the ground. The same ceremony of prostration is performed by the Chinese Christians at the tombs of their ancestors.

The first of these papal edicts, which was designed to prevent the motley mixture of Chinese superstition with the religious institutions of Christianity, was brought into China, in the year 1705, by Cardinal Tournon, the Pope's legate; and the second, which was of a more indulgent nature, was sent, in the year 1721, with Mezza-barba, who went to China with the same character. Neither the emperor nor the Jesuits were satisfied with these edicts. Tournon, who executed the orders of his ghostly master with more zeal than prudence, was, by the express command of the emperor, thrown into prison, where

[a] Tien Tchu signifies the Lord of Heaven.

he died in the year 1710. Mezzabarba, though more cautious and prudent, yet returned home without having succeeded in his negotiation; nor could the emperor be engaged, by either arguments or entreaties, to make any alteration in the institutions and customs of his ancestors [b]. At present the state of Christianity in China being extremely precarious and uncertain, this famous controversy is entirely suspended; and many reasons induce us to think, that both the pontiffs and the enemies of the Jesuits will unite in permitting the latter to depart from the rigour of the papal edicts, and to follow their own artful and insinuating methods of conversion. For they will both esteem it expedient and lawful to submit to many inconveniences and abuses, rather than to risk the entire suppression of popery in China.

CENT.
XVIII.

IV. The attempts made since the commencement of the present century, by the English and Dutch, and more especially by the former, to diffuse the light of Christianity through the benighted regions of Asia and America, have been carried on with more assiduity and zeal than in the preceding age. That the Lutherans have borne their part in this salutary work appears abundantly from the Danish mission, planned with such piety in the year 1706 by Frederic IV. for the conversion of the Indians that inhabit the coast of Malabar, and attended with such re-

Protestant
missions.

[b] Tournon had been made, by the pope, Patriarch of Antioch; and Mezzabarba, to add a certain degree of weight to his mission, was created Patriarch of Alexandria. After his return, the latter was promoted to the bishopric of Lodi, a preferment which, though inferior in point of station to his imaginary patriarchate, was yet more valuable in point of ease and profit. See a fuller account of this mission in Dr. Mosheim's authentic Memoirs of the Christian Church in China, p. 26, &c. N.

CENT.
XVIII.

markable success. This noble establishment, which surpasses all that have been yet erected for the propagation of the Gospel not only subsists still in a flourishing state, but acquires daily new degrees of perfection under the auspicious and munificent patronage of that excellent monarch Christian VI. We will, indeed, readily grant, that the converts to Christianity that are made by the Danish missionaries are less numerous than those which we find in the lists of the popish legates; but it may be affirmed, at the same time, that they are much better Christians, and far excel the latter in the sincerity and zeal that accompany their profession. There is a great difference between Christians in reality, and Christians in appearance; and it is very certain, that the popish missionaries are much more ready than the protestant doctors to admit into their communion proselytes, who have nothing of Christianity but the name.

We have but imperfect accounts of the labours of the Russian clergy, the greatest part of whom lie yet involved in that gross ignorance that covered the most unenlightened ages of the church. We learn, nevertheless, from the modern records of that nation, that some of their doctors have employed, with a certain degree of success, their zeal and industry in spreading the light of the Gospel in those provinces that lie in the neighbourhood of Siberia.

Private
enemies of
the Gospel.

V. While the missionaries now mentioned exposed themselves to the greatest dangers and sufferings, in order to diffuse the light of divine truth in these remote and darkened nations, there arose in Europe, where the Gospel had obtained a stable footing, a multitude of adversaries, who shut their eyes upon its excellence, and endeavoured to eclipse its immortal lustre. There is no country in Europe, where infidelity has not

exhaled its poison; and scarcely any denomination of Christians among whom we may not find several persons, who either aim at the total extinction of all religion, or at least endeavour to invalidate the authority of the Christian system. Some carry on these unhappy attempts in an open manner, others under the mask of a Christian profession; but nowhere have these enemies of the purest religion, and consequently of mankind, whom it was designed to render wise and happy, appeared with more effrontery and insolence than under the free governments of Great Britain and the United Provinces. In England, more especially, it is not uncommon to meet with books, in which, not only the doctrines of the Gospel, but also the perfections of the Deity, and the solemn obligations of piety and virtue, are impudently called in question, and turned into derision [c]. Such impious productions have cast

[c] This objection, and the examples by which it is supported in the following sentences, stand in need of some correction. Many books have indeed been published in England against the divinity, both of the Jewish and Christian dispensations; and it is justly to be lamented, that the inestimable blessing of religious liberty, which the wise and good have improved to the glory of Christianity, by setting its doctrines and precepts in a rational light, and bringing them back to their primitive simplicity, has been so far abused by the pride of some and the ignorance and licentiousness of others, as to excite an opposition to the Christian system, which is both designed and adapted to lead man, through the paths of wisdom and virtue, to happiness and perfection. It is, nevertheless, carefully to be observed, that the most eminent of the English unbelievers were far from renouncing, at least in their writings and profession, the truths of what they call natural religion, or denying the unchangeable excellence and obligations of virtue and morality. Dr. Mosheim is more especially mistaken, when he places Collins, Tindal, Morgan, and Chubb, in the list of those who called in question the perfections of the Deity, and the obligations of virtue; it was sufficient to put Mandeville, Woolston, and Toland, in this infamous class.

CENT.
XVIII.

a deserved reproach on the names and memories of Toland, Collins, Tindal, and Woolston, a man of an inauspicious genius, who made the most audacious, though senseless attempts to invalidate the miracles of Christ. Add to these Morgan, Chubb, Mandeville, and others. And writers of the same class will be soon found in all the countries of Europe, particularly in those where the Reformation has introduced a spirit of liberty, if mercenary booksellers are still allowed to publish, without distinction or reserve, every wretched production that is addressed to the passions of men, and designed to obliterate in their minds a sense of religion and virtue.

Atheists
and Deists.

VI. The sect of Atheists, by which, in strictness of speech, those only are to be meant who deny the existence and moral government of an infinitely wise and powerful Being, by whom all things subsist, is reduced to a very small number, and may be considered as almost totally extinct. Any that yet remain under the influence of this unaccountable delusion adopt the System of Spinoza, and suppose the universe to be one vast substance, which excites and produces a great variety of motions, all uncontrollably necessary, by a sort of internal force, which they carefully avoid defining with perspicuity and precision.

The Deists, under which general denomination those are comprehended who deny the divine origin of the Gospel in particular, and are enemies to all revealed religion in general, form a motley tribe, which, on account of their jarring opinions, may be divided into different classes. The most decent, or, to use a more proper expression, the least extravagant and insipid form of Deism, is that which aims at an association between Christianity and natural religion, and represents the Gospel as no more than a republication of the original law

of nature and reason, that was more or less obliterated in the minds of men. This is the hypothesis of Tindal, Chubb, Mandeville, Morgan, and several others, if we are to give credit to their own declarations, which, indeed, ought not always to be done without caution. This also appears to have been the sentiment of an ingenious writer, whose eloquence has been ill employed in a book, entitled, *Essential Religion*, distinguished from that which is only *Accessory* [d]; for the whole religious system of this author consists in the three following points:—That there is a God—that the world is governed by his wise providence—and that the soul is immortal; and he maintains, that it was to establish these three points by his ministry, that Jesus Christ came into the world.

CENT.
XVIII.

VII. The church of Rome has been governed, since the commencement of this century, by Clement XI. Innocent XIII. Benedict XIII. Clement XII. and Benedict XIV. who may be all considered as men of eminent wisdom, virtue, and learning, if we compare them with the pontiffs of the preceding ages. Clement XI. and Prosper Lambertini, who at present fills the papal chair under the title of Benedict XIV [e], stand much higher in the list of literary fame than the other pontiffs now mentioned; and

The Romish church
—and its
pontiffs.

[d] The original title of this book (which is supposed to have been written by one Muralt, a Swiss, author of the *Lettres sur les Anglois et sur les Francois*), is as follows: *Lettres sur la Religion essentielle à l'Homme distinguée de ce qui n'en est que l'accessoire*. There have been several excellent refutations of this book published on the continent; among which the *Lettres sur les vrais Principes de la Religion*, in two volumes 8vo. composed by the late learned and ingenious M. Boulier, deserve particular notice.

[e] This history was published while Benedict XIV. was yet alive.

CENT.
XVIII.



Benedict XIII. surpassed them all in piety, or at least in its appearance, which, in the whole of his conduct, was extraordinary and striking. It was he that conceived the laudable design of reforming many disorders in the church, and restraining the corruption and licentiousness of the clergy; and for this purpose held a council, in the palace of the Lateran, in the year 1725, whose acts and decrees have been made public. But the event did not answer his expectations; nor is there any probability that Benedict XIV., who is attempting the execution of the same worthy purpose, though by different means, will meet with better success.

We must not omit observing here, that the modern bishops of Rome make but an indifferent figure in Europe, and exhibit little more than an empty shadow of the authority of the ancient pontiffs. Their prerogatives are diminished, and their power is restrained within very narrow bounds. The sovereign princes and states of Europe, who embrace their communion, no longer tremble at the thunder of the Vatican, but treat their anathemas with indifference and contempt. They indeed load the holy father with pompous titles, and treat him with all the external marks of veneration and respect; yet they have given a mortal blow to his authority, by the prudent and artful distinction they make between the court of Rome and the Roman pontiff. For, under the cover of this distinction, they buffet him with one hand, and stroke him with the other; and, under the most respectful profession of attachment to his person, oppose the measures, and diminish still more, from day to day, the authority of his court. A variety of modern transactions might be alleged in confirmation of this, and more especially the debates that have arisen in this century,

between the court of Rome and those of France, Naples, Sardinia, and Portugal, in all which that ghostly court has been obliged to yield, and to discover its extreme insignificancy and weakness.

CENT.
XVIII.

VIII. There have been no serious attempts made in latter times to bring about a reconciliation between the protestant and Romish churches; for, notwithstanding the pacific projects formed by private persons with a view to this union, it is justly considered as an impracticable scheme. The difficulties that attend its execution were greatly augmented by the famous bull of Clement XI. entitled *Unigenitus*, which deprived the peace-makers of the principal expedient they employed for the accomplishment of this union, by putting it out of their power to soften and mitigate the doctrines of popery, that appeared the most shocking to the friends of the Reformation. This expedient had been frequently practised in former times, in order to remove the disgust that the protestants had conceived against the church of Rome; but the bull *Unigenitus* put an end to all these modifications, and in most of those points that had occasioned our separation from Rome, represented the doctrine of that church in the very same shocking light in which it had been viewed by the first reformers. This shows, with the utmost evidence, that all the attempts the Romish doctors have made, from time to time, to give an air of plausibility to their tenets, and render them palatable, were so many snares insidiously laid to draw the protestants into their communion; that the specious conditions they proposed as the terms of reconciliation, were perfidious stratagems; and that, consequently, there is no sort of dependence to be made upon the

All prospect of a reconciliation between the Protestant and Romish communions entirely removed.

CENT. XVIII. promises and declarations of such a disingenuous set of men.

Intestine
divisions in
the Romish
Church.

IX. The intestine discords, tumults, and divisions, that reigned in the Romish church, during the preceding century, were so far from being terminated in this, that new fuel was added to the flame; and the animosities of the contending parties grew more vehement from day to day. These divisions still subsist. The Jesuits are at variance with the Dominicans, and some other religious orders, though these quarrels make little noise, and are carried on with some regard to decency and prudence; the Dominicans are on bad terms with the Franciscans; the controversy concerning the nature, lawfulness, and expediency of the Chinese ceremonies still continues, at least in Europe; and were we to mention all the debates that divide the Romish church, which boasts so much of its unity and infallibility, the enumeration would be endless. The controversy relating to Jansenism, which was one of the principal sources of that division which reigned within the papal jurisdiction, has been carried on with great spirit and animosity in France and in the Netherlands. The Jansenists, or, as they rather choose to be called, the disciples of Augustin, are inferior to their adversaries the Jesuits in numbers, power, and influence; but they equal them in resolution, prudence, and learning, and surpass them in sanctity of manners and superstition, by which they excite the respect of the people. When their affairs take an unfavourable turn, and they are oppressed and persecuted by their victorious enemies, they find an asylum in the Netherlands. For the greatest part of the Roman Catholics in Spanish Flanders, and all the members of that communion that live under the jurisdiction of the United Provinces, embrace the principles and


doctrines of Jansenius [f]. Those that inhabit the United Provinces have almost renounced their allegiance to the pope, though they profess a warm attachment to the doctrine and communion of the church of Rome; nor are either the exhortations or threatenings of the Holy Father sufficient to banish the obstinacy of these wayward people, or to reduce them to a state of submission and obedience.


CENT.
XVIII.

X. The cause of the Jansenists acquired a peculiar degree of credit and reputation, both in this and the preceding century, by a French translation of the New Testament, made by the learned and pious Paschasius Quenel, a priest of the Oratory, and accompanied with practical annotations, adapted to excite lively impressions of religion in the minds of men. The quintessence of Jansenism was blended, in an elegant and artful manner, with these annotations, and was thus presented to the reader under the most pleasing aspect. The Jesuits were alarmed at the success of Quenel's book, and particularly at the change it had wrought, in many, in favour of the theological doctrines of Jansenius; and to remove out of the way an instrument which proved so advantageous to their adversaries, they engaged that

The debates
occasioned
by Quenel's
New Testa-
ment.

[f] This assertion is too general. It is true, that the greatest part of the Roman catholics in the United Provinces are Jansenists, and that there is no legal toleration of the Jesuits in that republic. It is, nevertheless, a known fact, and a fact that cannot be indifferent to those who have the welfare and security of these provinces at heart, that the Jesuits are daily gaining ground among the Dutch papists. They have a flourishing chapel in the city of Utrecht, and have places of worship in several other cities, and in a great number of villages. It would be worthy of the wisdom of the rulers of the republic to put a stop to this growing evil, and not to suffer, in a protestant country, a religious order which has been suppressed in a popish one, and declared enemies of the state.

CENT. XVIII.  weak prince Louis XIV. to solicit the condemnation of this production at the court of Rome. Clement XI. granted the request of the French monarch, because he considered it as the request of the Jesuits; and, in the year 1713, issued out the famous Bull *Unigenitus*, in which Quenel's New Testament was condemned, and an hundred and one propositions contained in it pronounced heretical [g]. This bull, which is also known by the name of *The Constitution*, gave a favourable turn to the affairs of the Jesuits; but it was highly detrimental to the interests of the Romish church, as many of the wiser members of that communion candidly acknowledge. For it not only confirmed the protestants in their separation, by convincing them that the church of Rome was resolved to adhere obstinately to its ancient superstitions and corruptions, but also offended many of the Roman Catholics, who had no particular attachment to the doctrines of Jansenius, and were only bent on the pursuit of truth and the advancement of piety. It must also be

 [g] To show what a political weathercock the infallibility of the holy father was upon this occasion, it may not be improper to place here an anecdote which is related by Voltaire in his *Siecle de Louis XIV.* vol. ii. under the article *Jansenism*. The credit of the teller weighs but light in the balance of historical fame: the anecdote, however, is well attested, and is as follows: "The Abbé Renaudot, a learned Frenchman, happening to be at Rome the first year of the pontificate of Clement XI. went one day to see the pope, who was fond of men of letters, and was himself a learned man, and found his holiness reading Father Quenel's book. On seeing Renaudot enter the apartment, the pope said, in a kind of rapture, 'Here is a most excellent book—We have nobody at Rome that is capable of writing in this manner; I wish I could engage the author to reside here!'" And yet this same book was condemned afterwards by this same pope.

observed, that the controversy relating to Jansenism was much heated and augmented, instead of being mitigated or suspended, by this despotic and ill-judged edict.

CENT.
XVIII.



XI. The dissensions and tumults excited in France by this edict were violent in the highest degree. A considerable number of bishops, and a large body composed of persons eminently distinguished by their piety and erudition, both among the clergy and laity, appealed from the bull to a general council. It was more particularly opposed by the Cardinal De Noailles, archbishop of Paris, who, equally unmoved by the authority of the pontiff, and by the resentment and indignation of Louis XIV., made a noble stand against the despotic proceeding of the court of Rome. These defenders of the ancient doctrine and liberties of the Gallican church were persecuted by the popes, the French monarch, and the Jesuits, from whom they received an uninterrupted series of injuries and affronts. Nay, their entire ruin was aimed at by these unrelenting adversaries, and was indeed accomplished in part, since some of them were obliged to fly for refuge to their brethren in Holland; others forced, by the terrors of penal laws, and by various acts of tyranny and violence, to receive the papal edict; while a considerable number, deprived of their places, and ruined in their fortunes, looked for subsistence and tranquillity at a greater distance from their native country. The issue of this famous contest was favourable to the bull, which was at length rendered valid by the authority of the parliament, and was registered among the laws of the state. This contributed, in some measure, to restore the public tranquillity, but it was far from diminishing the number of those who complained of the despotism


Commo-
tions in
France oc-
casioned by
this bull.

CENT.
XVIII.

of the pontiff; and the kingdom of France is still full of Appellants [*h*], who reject the authority of the bull, and only wait for a favourable opportunity of reviving a controversy, which is rather suspended than terminated, and of kindling anew a flame that is covered without being extinguished.

The circumstances that contribute to support the cause of Jansenism in France.

XII. Amidst the calamities in which the Jansenists have been involved, they have only two methods left of maintaining their cause against their powerful adversaries, and these are their writings and their miracles. The former alone have proved truly useful to them; the latter gave them only a transitory reputation, which, being ill founded, contributed in the issue to sink their credit. The writings in which they have attacked both the pope and the Jesuits are innumerable; and many of them are composed with such eloquence, spirit, and solidity, that they have produced a remarkable effect. The Jansenists, however, looking upon all human means as insufficient to support their cause, turned their views towards supernatural succours, and endeavoured to make it appear, that their cause was the peculiar object of the divine protection and approbation. For this purpose they persuaded the multitude, that God had endowed the bones and ashes of certain persons, who had distinguished themselves by their zeal in the cause of Jansenius, and had, at the point of death, appealed a second time from the pope to a general council, with the power of healing the most inveterate diseases. The person whose remains were principally honoured with this marvellous efficacy was the Abbé Paris, a man of family, whose natural character was dark

 [*h*] This was the name that was assumed by those who appealed from the bull and the court of Rome to a general council.

and melancholy; his superstition excessive beyond all credibility; and who, by an austere abstinence from bodily nourishment, and the exercise of other inhuman branches of penitential discipline, was the voluntary cause of his own death [Z]. To the miracles which were said to be wrought at the tomb of the fanatic the Jansenists

added a variety of revelations, to which they audaciously ascribed a divine origin; for several members of the community, and more especially those who resided at Paris, pretended to be filled with the Holy Ghost; and, in consequence of this prerogative, delivered instructions, predictions, and exhortations, which, though frequently extravagant, and almost always insipid, yet moved the passions, and attracted the admiration of the ignorant multitude. The prudence, however, of the court of France, put a stop to these fanatical tumults and false miracles; and, in the situation in which things are at present, the Jansenists have nothing left but their genius and their ruses to maintain their cause [Z].

[Z]. We can say but very little of the Greek and Eastern churches. The pride and ignorance in which they live, and the despotic yoke under which they groan, prevent their forming any

*The state of
the Eastern
church.*

[Z] The imposture that reigned in these pretended miracles has been detected and exposed by various authors; but by none with more acuteness, perspicuity, and penetration, than by the ingenious Dr. Douglas, in his excellent *Treatise on Miracles*, entitled, *The Criterion*, which was published by Millar, in the year 1751.

[Z] Things are greatly changed since the learned author wrote this paragraph. The storm of just resentment that has arisen against the Jesuits, and has been attended with the extinction of their order in Portugal, France, and in all the Spanish dominions, has disarmed the most formidable adversaries of Jansenism, and must consequently be considered as an event highly favourable to the Jansenists.

CENT.
XVIII.

plans to extend their limits, or making any attempts to change their state. The Russians, as we had formerly occasion to observe, assumed, under the reign of Peter the Great, a less savage and barbarous aspect than they had before that memorable period; and in this century have given some grounds to hope that they may one day be reckoned among the civilized nations. There are, nevertheless, immense multitudes of that rugged people, who are still attached to the brutish superstition and discipline of their ancestors; and there are several in whom the barbarous spirit of persecution still so far prevails, that, were it in their power, they would cut off the Protestants, and all other sects that differ from them, by fire and sword. This appears evident from a variety of circumstances, and more especially from the book which Stephen Javorski has composed against heretics of all denominations.

The Greek Christians are said to be treated at present by their haughty masters with more clemency and indulgence than in former times. The Nestorians and Monophysites in Asia and Africa persevere in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made from time to time by the pope's legates, to conquer their inflexible constancy.—The Roman pontiffs have frequently attempted to renew, by another sacred expedition, their former connexions with the kingdom of Abyssinia; but they have not yet been able to find out a method of escaping the vigilance of that court, which still persists in its abhorrence of popery. Nor is it at all probable that the embassy, which is now preparing at Rome for the Abyssinian emperor, will be attended with

success. The Monophysites propagate their doctrine in Asia with zeal and assiduity, and have not long ago gained over to their communion a part of the Nestorians who inhabit the maritime coasts of Asia.

CENT.
XVIII.

XIV. The Lutheran church, which dates its foundation from the year 1517, and the confession of Augsburg from the year 1530, celebrated in peace and prosperity a return of these memorable periods in the years 1717 and 1730. It received, some years ago, a considerable accession to the number of its members by the emigration of that multitude of Protestants which abandoned the territory of Salzburg, and the town of Berchtolsgaden, in order to breathe a free air, and to enjoy unmolested the exercise of their religion. One part of these emigrants settled in Prussia, another in Holland, and many of them transplanted themselves and their families to America, and other distant regions. This circumstance contributed greatly to propagate the doctrine and extend the reputation of the Lutheran church, which thus not only obtained a footing in Asia and America, but also formed several congregations of no small note in these remote parts of the world. The state of Lutheranism at home has not been so prosperous, since we learn both from public transactions, and also from the complaints of its professors and patrons, that, in several parts of Germany, the Lutheran church has been injuriously oppressed, and unjustly deprived of several of its privileges and advantages, by the votaries of Rome.

The external state of the Lutheran church.

XV. It has been scarcely possible to introduce any change into the system of doctrine and discipline that is received in that church, because the ancient confessions and rules that were

Its internal state.

CENT.
XVIII.



drawn up to point out the tenets that were to be believed, and the rites and ceremonies that were to be performed, still remain in their full authority, and are considered as the sacred guardians of the Lutheran faith and worship. The method, however, of illustrating, enforcing, and defending the doctrines of Christianity, has undergone several changes in the Lutheran church. Towards the commencement of this century, an artless simplicity was generally observed by the ministers of that communion, and all philosophical terms and abstract reasonings were entirely laid aside, as more adapted to obscure than to illustrate the truths of the Gospel. But, in process of time, a very different way of thinking began to take place; and several learned men entertained a notion that the doctrines of Christianity could not maintain their ground, if they were not supported by the aids of philosophy, and exhibited and proved in a geometrical order.

The adepts in jurisprudence, who undertook, in the last century, the revision and correction of the body of ecclesiastical law, that is in force among the Lutherans, carried on their undertaking with great assiduity and spirit; and our church-government would at this day bear another aspect, if the ruling powers had judged it expedient to listen to their counsels and representations. We see, indeed, in several places, evident proofs that the directions of these great men, relating to the external form of ecclesiastical government, discipline, and worship, are highly respected; and that their ideas, even of the doctrinal part of religion, have been more or less adopted by many. Hence it is not at all surprising that warm disputes have arisen between them and the rulers of the church con-

cerning several points. The Lutheran doctors are apprehensive that, if the sentiments of certain of these reformers took place, religion would become entirely subservient to the purposes of civil policy, and be at length converted into a mere state-machine; and this apprehension is not peculiar to the clergy alone. It is also entertained by some persons of sense and candour, even among the Civilians.

CENT.
XVIII.



XVI. The liberty of thinking, speaking, and writing, concerning religious matters, which began to prevail in the last century, was, in this, still further confirmed and augmented; and it extended so far as to encourage both infidels and fanatics to pour forth among the multitude, without restraint, all the effusions of their enthusiasm and extravagance. Accordingly we have seen, and still see, numbers of fanatics and innovators start up from time to time, and, under the influence of enthusiasm, or of a disordered brain, divulge their crude fancies and dreams among the people, by which they either delude many from the communion of the established church, or at least occasion contests and divisions of the most disagreeable kind. We mentioned formerly several of these disturbers of the tranquillity of the church, to whom we may add here the notorious names of Tennbart, Gichtelius, Uberfeld, Rosenbach, Bredel, Seizius, Roemeling, and many others, who either imagined that they were divinely inspired, or from a persuasion of their superior capacity and knowledge, set up for reformers of the doctrine and discipline of the church. Many writers drew their pens against this presumptuous and fanatical tribe; though the greatest part of those who composed it were really below the notice of men of character, and were rather worthy of contempt than of opposi-

Intestine
enemies.

CENT.
XVIII.

tion. And, indeed, it was not so much the force of reason and argument, as the experience of their bad success, that convinced these fanatics of their folly, and made them desist from their chimerical projects. Their attempt at the trial of time and after having made a transitory noise, they fell into oblivion. Such is the common and deserved fate of almost all the fanatical ringleaders of the deluded populace: they start up all of a sudden, and make a figure for a while; but, generally speaking, they ruin their own cause by their imprudence or obstinacy, by their austerity or perverseness, by their licentious conduct or their intestine divisions.

Herren-
hutters.

XVII. Many place in this fanatical class the Brethren of *Herrenhut*, who were first formed into a religious community in the village so named, in *Lusatia*, by the famous Count *Zinzendorf*; and afterwards grew so numerous that their emigrants were spread abroad in all the countries of Europe, reached even as far as the *Indies*, and formed settlements in the remotest quarters of the globe. The *Herrenhutters* call themselves the descendants of the *Bohemian* and *Moravian* Brethren, who, in the fifteenth century, threw off the despotic yoke of *Rome*, animated by the zealous exhortations and heroic example of *John Huss*. They may, however, be said with more propriety, to imitate the example of that famous community, than to descend from those who composed it; for it is well known that there are very few *Bohemians* and *Moravians* in the fraternity of the *Herrenhutters*; and it is extremely doubtful, whether even this small number are to be considered as the posterity of the ancient *Bohemian* Brethren that distinguished themselves so early by their zeal for the Reformation.

If we are to give credit to the declarations of the Herrenhutters, they agree with the Lutherans in their doctrine and opinions, and only differ from them in their ecclesiastical discipline, and in those religious institutions and rules of life which form the *discrepancy* between the Bohemian Brethren and the Lutherans. There are, indeed, many who doubt much of the truth of this declaration, and suspect that the society now under consideration, and more especially their rulers and ringleaders, speak the language of Lutheranism when they are among the Lutherans, in order to obtain their favour and indulgence; and those who have examined this matter with the most attention, represent this fraternity as composed of persons of different religions, as well as of various ranks and orders. Be that as it may, it is at least very difficult to guess the reason that induces them to live in such an entire state of separation from the Lutheran communion, and to be so ambitiously zealous in augmenting their sect, if the only difference between them and the Lutherans lies in the nature of their discipline, and in certain rites and institutions that do not belong to the essence of religion. For the true and genuine followers of Jesus Christ, are but little concerned about the outward forms of ecclesiastical government and discipline, knowing that real religion consists in faith and charity, and not in external rites and institutions [1].

¶ [1] In former editions of this work a note was subjoined by Dr. Maclaine, charging this sect with most abominable flagitiousness of conduct, and with embodying in their observance of religious ordinances, such practices as were calculated not only to disfigure the sacred truths of the gospel, but also to sap all the foundations of morality.—As the evidence offered to support this charge appears so very vague and inconclusive, the Editor has

CENT.
XVIII.The state of
philosophy
among the
Lutherans.

XVIII. It was the opinion of many, that the succours of philosophy were absolutely necessary to stem the torrent of superstition, and stop its growing progress, and that these alone were adapted to accomplish this desirable purpose. Hence the study of philosophy, which, towards the conclusion of the last century, seemed to decline, was now revived, established upon a more rational footing; and pursued with uncommon assiduity and ardour. The branch of philosophy, which is commonly known under the denomination of metaphysics, was generally preferred, as it leads to the first principles of things; and the improvements made in this important science were very considerable. These improvements were owing chiefly to the genius and penetration of the immortal Leibnitz, who cast a new light upon metaphysics, and gave this interesting branch of philosophy a more regular form. This science received a still greater degree of perfection from the philosophical labours of the acute and indefatigable Wolf, who reduced it into a scientific order, and gave its decisions the strength and evidence of a geometrical demonstration. Under this new and respectable form it captivated the attention and esteem of the greatest part of the German philosophers, and of those in general who pursue truth through the paths of strict evidence; and it was applied with great ardour and zeal to illustrate and confirm the great truths both of natural and revealed religion. This application of the First Philosophy gave

omitted the offensive note, being fully aware that in the present enlightened age, the prejudices formerly entertained against this sect has given way to admiration of their genuine piety, and disinterested labours in disseminating the knowledge of divine truth—witness the different missionary stations occupied by the Moravians throughout the world.—Ed.

much uneasiness to some pious men, who were extremely solicitous to preserve pure and un-mixed the doctrines of Christianity; and it was accordingly opposed by them with great eagerness and obstinacy. Thus the ancient contest between Philosophy and Theology, Faith and Reason, was unhappily revived, and has been carried on with much animosity for several years past. For many are of opinion, that this metaphysical philosophy inspires youthful minds with notions that are far from being favourable to the doctrines, and more especially to the positive institutions of religion; that, seconded by the warmth of fancy, at that age of levity and presumption, it engenders an arrogant contempt of Divine Revelation, and an excessive attachment to human reason, as the only infallible guide of man; and that, instead of throwing new light on the science of theology, and giving it an additional air of dignity, it has contributed, on the contrary, to cover it with obscurity, and to sink it into oblivion and contempt.

CENT.
XVIII.

XIX. In order to justify this heavy charge against the metaphysical philosophy, they appeal to the writings of Laurent Schmidt, whom they commonly call the Wertheim interpreter, from the place of his residence. This man, who was by no means destitute of abilities, and had acquired a profound knowledge of the philosophy now under consideration, undertook, some years ago, a new German translation of the Holy Scriptures, to which he prefixed a new system of theology, drawn up in a geometrical order, that was to serve him as a guide in the exposition of the sacred oracles. This undertaking proved highly detrimental to its author, as it drew upon him from many quarters severe marks of opposition and resentment; for scarcely had he pub-

The Wertheim translation of the Bible.

CENT.
XVIII.

ished the Five Books of Moses, as a specimen of his method and abilities, when he was not only attacked by several writers, but also brought before the supreme tribunal of the empire, and there accused as an enemy of the Christian religion, and a caviller at divine truth. This severe charge was founded upon this circumstance only, that he had boldly departed from the common explication of certain passages in the books of Moses, which are generally supposed to prefigure the Messiah [*m*]. On this account he was cast into prison, and his errors were looked upon as capitally criminal; but he luckily escaped the vigilance of his keepers, and saved himself by flight.

The controversies called Pietistical, and other religious contests, divide the Lutheran church.

XX. The bare indication of the controversies that have divided the Lutheran church since the commencement of this century would make up a long list. The religious contests that were set on foot by the Pietists were carried on in some places with animosity, in others with moderation, according to the characters of the champions, and the temper and spirit of the people. These contests, however, have gradually subsided in process of time, and seem at present to be all reduced to the following question, Whether a wicked man be capable of acquiring a true and certain knowledge of divine things, or be susceptible of any degree or species of divine illumination? The controversy that has been excited by this question is considered by many as a mere dispute about

¶ [*m*] Dr. Mosheim gives here but the half of the accusation brought against Schmidt, in the year 1737, when he was charged with attempting to prove, that there was not the smallest trace or vestige of the doctrine of the Trinity, nor any prediction pointing out the Messiah, to be found in the Five Books of Moses. It was by the authority of an Imperial edict, addressed by Charles VI. to the princes of the empire, that Schmidt was imprisoned.

words ; its decision, at least, is rather a matter of curiosity than importance. Many other points, that had been more or less debated in the last century, occasioned keen contests in this, such as the eternity of hell torments ; the reign of Christ upon earth during a thousand years ; and the final restoration of all intelligent beings to order, perfection, and happiness. The mild and indulgent sentiments of John Fabricius, professor of divinity at Helmstadt, concerning the importance of the controversy between the Lutherans and Roman Catholics, excited also a warm debate ; for this doctor, together with his disciples, went so far as to maintain, that the difference between the two churches was of so little consequence, that a Lutheran might safely embrace popery. The famous controversies that have been carried on between certain divines and some eminent Civilians, concerning the rites and obligations of wedlock, the lawful grounds of divorce, and the nature and guilt of concubinage, are sufficiently known. Other disputes of inferior moment, which have been of a sudden growth, and of short duration, we shall pass over in silence, as the knowledge of them is not necessary to our forming an accurate idea of the internal state of the Lutheran church.

CENT.
XVIII.

XXI. The reformed church still carries the same external aspect under which it has been already described [u]. For, though there be every where extant certain books, creeds, and confessions, by which the wisdom and vigilance of ancient times thought proper to perpetuate the truths of religion, and to preserve them from the contagion of heresy ; yet, in most places, no per-

The state
of the re-
formed
church.

¶ [u] This description the reader will find ~~also~~ at the beginning of the last century.

CENT.
XVIII.

son is obliged to adhere strictly to the doctrines they contain; and those who profess the main and fundamental truths of the Christian religion, and take care to avoid too great an intimacy [*o*] with the tenets of Socinianism and popery, are deemed worthy members of the reformed church [*p*]. Hence, in our times, this great and extensive community comprehends in its bosom, Arminians, Calvinists, Superlapsarians, Sublapsarians, and Universalists, who live together in charity and friendship [*q*], and unite their efforts in heal-

§ 27 [*o*] *Nimiam consuetudinem.* The expression is remarkable and malignant; it would make the ignorant and unwary apt to believe, that the reformed church allows its members certain approaches towards popery and Socinianism, provided they do not carry these approaches too far, even to an intimate union with them. This representation of the reformed church is too glaringly false to proceed from ignorance; and Dr. Mosheim's extensive knowledge places him beyond the suspicion of an involuntary mistake in this matter. It is true, this reflection bears hard upon his candour; and we are extremely sorry that we cannot, in this place, do justice to the knowledge of that great man, without arraigning his equity.

§ 28 [*p*] Nothing can be more unfair, or at least more inaccurate, than this representation of things. It proceeds from a supposition that is quite chimerical, even that the reformed churches in England, Scotland, Holland, Germany, Switzerland, &c. form one general body, and have, besides their respective and particular systems of government and discipline, some general laws of religious toleration, in consequence of which they admit a variety of sects into their communion. But this general hierarchy does not exist. The friends of the Reformation, whom the multiplied horrors and absurdities of popery obliged to abandon the communion of Rome, were formed, in process of time, into distinct ecclesiastical bodies, or national churches, every one of which has its peculiar form of government and discipline. The toleration that is enjoyed by the various sects and denominations of Christians arises, in part, from the clemency of the ruling powers, and from the charity and forbearance which individuals think themselves bound to exercise one toward another. See the following note.

§ 29 [*q*] If the different denominations of Christians here mentioned live together in the mutual exercise of charity and

ing the breach, and diminishing the weight and importance of those controversies that separate them from each other [*r*]. This moderation

CENT.
XVIII.

benevolence, notwithstanding the diversity of their theological opinions, this circumstance, which Dr. Mosheim seems to mention as a reproach, is, on the contrary, a proof that the true and genuine spirit of the Gospel (which is a spirit of forbearance, meekness, and charity,) prevails among the members of the reformed churches. But it must be carefully observed, that this charity, though it discovers the amiable bond of peace, does not, by any means, imply uniformity of sentiment, indifference about truth, or suppose that the reformed churches have relaxed or departed from their system of doctrine. Indeed, as there is no general reformed church, so there is no general reformed creed, or confession of faith. The established Church of England has its peculiar system of doctrine and government, which remains still unchanged, and in full force; and to which an assent is demanded from all its members, and in a more especial, solemn, and express manner from those who are its ministers. Such is the case with the national reformed churches in the United Provinces. The dissenters in these countries, who are tolerated by the state, have also their respective bonds of ecclesiastical union; and such of them, particularly in England and Ireland, as differ from the establishment only in their form of government and worship, and not in matters of doctrine, are treated with indulgence by the more moderate members of the national church, who look upon them as their brethren.

☞ [*r*] In the 4to edition of this work, I mistook, in a moment of inadvertency, the construction of this sentence in the original Latin, and rendered the passage as if Dr. Mosheim had represented the reformed churches as diminishing the weight and importance of those controversies that separate them from the church of Rome; whereas he represents them (and, indeed, what he says is rather an encomium than a reproach) as diminishing the weight of those controversies which separate them from each other. One of the circumstances that made me fall more easily into this mistake was my having read, the moment before I committed it, Dr. Mosheim's insinuation with respect to the spirit of the church of England in the very next page, where he says very inconsiderately, "that we may judge of that spirit by the conduct of Dr. Wake, who formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their peculiar doctrines." This is supposing,

CENT.
XVIII.

is, indeed, severely censured by many of the reformed doctors in Switzerland, Germany, and more especially in Holland, who lament, in the most sorrowful strains, the decline of the ancient purity and strictness that characterized the doctrine and discipline of the church, and sometimes attack, with the strongest marks of indignation and resentment, these modern contemners of primitive orthodoxy. But as the modern party has an evident superiority in point of numbers, power, and influence, these attacks of their adversaries are, generally speaking, treated with the utmost indifference.

Projects of
reunion be-
tween the
Reformed
and the Lu-
therans.

XXII. Whoever, therefore, considers all these things with due attention, will be obliged to acknowledge that neither the Lutherans nor Arminians have, at this day, any further subject of controversy or debate with the reformed church, considered in a general point of view, but only with individuals, with private persons that are

though upon the foundation of a mistaken fact, that the church of England, at least, is making evident approaches to the church of Rome.—When I had made the mistake, which turned really an encomium into an accusation, I thought it incumbent on me to defend the reformed church against the charge of an approximation to popery. For this purpose I observed (in note [z] of the 4to edition), “that the reformed churches were never at such a distance from the spirit and doctrine of the church of Rome as they are at this day; and that the improvements in science, that characterise the last and the present age, seem to render a relapse into Romish superstition morally impossible in those who have been once delivered from its baneful influence.” The ingenious author of the Confessional did not find this reasoning conclusive; and the objections he has started against it, do not appear to me insurmountable. I have, therefore, thrown upon paper some farther thoughts upon the present state of the reformed religion, and the influence of improvements in philosophy upon its advancement; and these thoughts the reader will find in the Second Appendix.


members of this great community[s]. For the church, considered in its collective and general character, allows now to all its members the full liberty of entertaining the sentiments they think most reasonable, in relation to those points of doctrine that formerly excluded the Lutherans

CENT.
XVIII.

¶ [s] Granting this to be true with respect to the Arminians, it cannot be affirmed, with equal truth, in regard to the Lutherans, whose doctrine concerning the corporeal presence of Christ in the eucharist, and the communication of the properties of his divine to his human nature, is rejected by all the reformed churches, without exception. But it is not universally true, even with respect to the Arminians: for though these latter are particularly favoured by the church of England; though Arminianism may be said to have become predominant among the members of that church, or at least to have lent its influence in mitigating some of its articles in the private sentiments of those who subscribe them; yet the thirty-nine articles of the church of England still maintain their authority; and when we judge of the doctrine and discipline of any church, it is more natural to form this judgment from its established creeds and confession of faith, than from the sentiments and principles of particular persons. So that, with respect to the church of England, the direct contrary of what Dr. Mosheim asserts is strictly true; for it is rather with that church, and its rule of faith, that the Lutherans are at variance, than with private persons, who, prompted by a spirit of Christian moderation, mitigate some of its doctrines, in order charitably to extend the limits of its communion. But, if we turn our view to the reformed churches in Holland, Germany, and a part of Switzerland, the mistake of our author will still appear more palpable; for some of these churches consider certain doctrines, both of the Arminians and Lutherans, as a just cause of excluding them from their communion. The question here is not, whether this rigour is laudable; it is the matter of fact that we are examining at present. The church of England, indeed, if we consider its present temper and spirit, does not look upon any of the errors of the Lutherans as fundamental, and is therefore ready to receive them into its communion; and the same thing may, perhaps, be affirmed of several of the reformed churches upon the continent. But this is very far from being a proof, that the Lutherans have at this day (as Dr. Mosheim asserts) no further subject of controversy or debate with these churches; it only proves, that these churches nourish a spirit of toleration and charity worthy of imitation.

CENT.
XVIII.

and Arminians from its communion, and looks upon the essence of Christianity, and its fundamental truths as in no wise affected by these points, however variously they may be explained by the contending parties. But this moderation, instead of facilitating the execution of the plans that have been proposed by some for the re-union of the Lutheran and reformed churches, contribute rather to prevent this re-union, or at least to render it much more difficult. For those among the Lutherans who are zealous for the maintenance of the truth, complain, that the reformed church has rendered too wide the way of salvation, and opened the arms of fraternal love and communion, not only to us (Lutherans), but also to Christians of all sects and all denominations. Accordingly we find, that when, about twenty years ago, several eminent doctors of our communion, with the learned and celebrated Matthew Pfaff at their head, employed their good offices with zeal and sincerity in order to our union with the reformed church; this pacific project was so warmly opposed by the greatest part of the Lutherans, that it came to nothing in a short time [t].

 [t] The project of the very pious and learned Dr. Pfaff for uniting the Lutheran and reformed churches, and the reasons on which he justified this project, are worthy of the truly Christian spirit, and do honour to the accurate and sound judgment of that most eminent and excellent divine.* And it is somewhat surprising, considering the proofs of moderation and judgment that Dr. Mosheim has given in other parts of this valuable history, that he neither mentions the project of Dr. Pfaff with applause, nor the stiffness of the Lutherans on this occasion with any mark of disapprobation.

* See this learned author's *Collectio Scriptorum Irenicorum ad Unionem inter Protestantas facientium*, published in 4to, at Hall, in Saxony, in the year 1723.


XXIII. The church of England, which is now the chief and leading branch of that great community that goes under the denomination of the Reformed Church, continues in the same state, and is governed by the same principles, that it assumed at the revolution under the reign of king William III. The established form of church-government is episcopacy, which is embraced by the sovereign, the nobility, and the greatest part of the people. The presbyterians, and the numerous sects of different denominations that are comprehended under the general title of non-conformists, enjoy the sweets of religious liberty, under the influence of a legal toleration. Those, indeed, who are best acquainted with the present state of the English nation tell us, that the dissenting interest declines from day to day, and that the cause of non-conformity owes this gradual decay, in a great measure, to the lenity and moderation that are practised by the rulers of the established church. The members of this church may be divided into two classes, according to their different ideas of the origin, extent, and dignity of episcopal jurisdiction. For some look upon the government of bishops to be founded on the authority of a divine institution, and are immoderately zealous in extending the power and prerogatives of the church; others, of a more mild and sedate spirit, while they consider the episcopal form of government as far superior to every other system of ecclesiastical polity, and warily recommend all the precautions that are necessary to its preservation and the independence of the clergy, yet do not carry this attachment to such an excessive degree, as to refuse the name of a church to every religious community that is not governed by a bishop, or to defend the prerogatives and pretensions of the


CENT.
XVIII.

The present
state of the
Church of
England.

CENT.
XVIII.

episcopal order with an intemperate zeal [*u*].— These two classes are sometimes involved in warm debates, and oppose each other with no small degree of animosity, of which this present century has exhibited the following remarkable example. Dr. Benjamin Hoadley, the present bishop of Winchester, a prelate eminently distinguished by the accuracy of his judgment, and the purity of his flowing and manly eloquence, used his utmost endeavours, and not without success, to lower the authority of the church, or at least to reduce the power of its rulers within narrow bounds. On the other hand, the church and its rulers found several able defenders; and, among the rest, Dr. John Potter, now archbishop of Canterbury, who maintained the rights and pretensions of the clergy with great eloquence and erudition. As to the spirit of the established church of England, in relation to those who dissent from its rule of doctrine and government, we see it nowhere better than in the conduct of Dr. Wake, archbishop of Canterbury, who formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines [*w*].

 [*u*] The learned and pious Archbishop Wake, in a letter to Father Courrayer, dated from Croydon House, July 9. 1724, expresseth himself thus: "I bless God that I was born and have been bred in an episcopal church, which, I am convinced, has been the government established in the Christian church from the very time of the apostles. But I should be unwilling to affirm, that where the ministry is not episcopal, there is no church, nor any true administration of the sacraments. And very many there are among us who are zealous for episcopacy, yet dare not go so far as to annul the ordinances of God performed by any other ministry."

 [*w*] Archbishop Wake certainly corresponded with some learned and moderate Frenchmen on this subject, particularly with

XXIV. The unbounded liberty which every individual in England enjoys of publishing, without restraint, his religious opinions, and of worshipping God in the manner he thinks the most conformable to reason and scripture, naturally produces a variety of sects, and gives rise to an uninterrupted succession of controversies about theological matters. It is scarcely possible for any historian that has not resided for some time in England, and examined with attention, upon the spot, the laws, the privileges, the factions, and opinions of that free and happy people, to give a just and accurate account of these religious sects and controversies. Even the names of the greatest part of these sects have not as yet reached us, and many of those that are come to our knowledge we know but imperfectly. We are greatly in the dark with respect to the grounds and principles of these controversies, because we are destitute of the sources from whence proper information must be drawn. At present the ministerial labours of George Whitefield, who has formed a community, which he proposes to render

CENT.
XVIII.

Various
sects in
England.

Whitefield.

Du Pin, the ecclesiastical historian: and no doubt, the archbishop, when he assisted Courayer in his Defence of the Validity of the English Ordinations, by furnishing him with unanswerable proofs drawn from the registers at Lambeth, had it in his view to remove certain groundless prejudices, which, while they subsisted amongst Roman catholics, could not but defeat all projects of peace and union between the English and Gallican churches. The interests of the protestant religion could not be in safer hands than Archbishop Wake's. He who had so ably and so successfully defended protestantism, as a controversial writer, could not surely form any project of peace and union with a Roman catholic church, the terms of which would have reflected on his character as a negotiator. ¶ This note has been misunderstood and censured by the acute author of the Confessional. This censure gave occasion to the third Appendix, which the reader will find at the end of this volume, and in which the matter contained in this note is fully illustrated, and the conduct of Archbishop Wake set in its true light.

CENT.
XVIII.

superior in sanctity and perfection to all other Christian churches, make a considerable noise in England, and are not altogether destitute of success. If there is any consistency in this man's theological system, and he is not to be looked upon as an enthusiast, who follows no rule but the blind impulse of an irregular fancy, his doctrine seems to amount to these two propositions: "That true religion consists alone in holy affections, and in a certain inward feeling, which it is impossible to explain; and that Christians ought not to seek truth by the dictates of reason, or by the aids of learning, but by laying their minds open to the direction and influence of divine illumination."


The state of
the Dutch
Church.

XXV. The Dutch Church is still divided by the controversies that arose from the philosophy of Des Cartes and the theology of Cocceius; though these controversies be carried on with less bitterness and animosity at present than in former times. It is even to be hoped that these contests will soon be totally extinguished, since it is well known, that the Newtonian philosophy has expelled Cartesianism from almost all the academies and schools of learning in the United Provinces. We have already mentioned the debates that were occasioned by the opinions of Roell. In the year 1703, Frederic Van Leenhof was suspected of a propensity towards the system of Spinoza, and drew upon him a multitude of adversaries, on account of a remarkable book, entitled *Heaven upon Earth*; in which he maintained literally, that it was the duty of Christians to rejoice always, and to suffer no feelings of affliction and sorrow to interrupt their gaiety. The same accusations were brought against an illiterate man named William Deurhoff; who, in some treatises composed in the Dutch language, represented the Divine Nature under the idea of a certain force,

or energy, that is diffused throughout the whole universe, and acts in every part of the great fabric. The most recent controversies that have made a noise in Holland were those that sprung from the opinions of Mr. James Saurin and Mr. Paul Maty, on two very different subjects. The former, who was minister of the French church in the Hague, and acquired a shining reputation by his genius and eloquence, fell into an error, which, if it may be called such, was at least an error of a very pardonable kind. For, if we except some inaccurate and unwary expressions, his only deviation from the received opinions consisted in his maintaining, that it was sometimes lawful to swerve from truth, and to deceive men by our speech, in order to the attainment of some great and important good [*x*]. This sentiment was not relished, as the most considerable part of the reformed churches adopt the doctrine of Augustin, "That a lie or a violation of the truth can never be allowable in itself, or advantageous in the issue." The conduct of Maty was much more worthy of condemnation; for, in order to explain the mystery of the Trinity, he invented the following unsatisfactory hypothesis: "That the Son and the Holy Ghost were two finite beings, that had been created by God, and at a certain time were united to the divine nature [*y*].

☞ [*x*] See Saurin's *Discours Historiques, Theologiques, Critiques, et Moraux, sur les Evenemens les plus memorables du Vieux et du Nouveau Testament*, tom. i. of the folio edition.

☞ [*y*] Dr. Mosheim, in another of his learned productions, has explained, in a more accurate and circumstantial manner, the hypothesis of Maty, which amounts to the following propositions: "That the Father is the pure Deity; and that the Son and the Holy Ghost are two other persons, in each of whom there are two natures; one divine, which is the same in all the three persons, and with respect to which

CENT.
XVIII.


The disputes in Switzerland concerning the formula consensus, or form of agreement.

XXVI. The particular confession of faith, that we have already had occasion to mention under the denomination of the Formulary of Agreement or Concord, has, since the commencement of this century, produced warm and vehement contests in Switzerland, and more especially in the canton of Bern. In the year 1718, the magistrates of Bern published an order, by which all professors and pastors, particularly those of the university and church of Lausanne, who were suspected of entertaining any erroneous opinions, were obliged to declare their assent to this Formulary, and to adopt it as the rule of their faith. This injunction was so much the more grievous, as no demand of that kind had been made for some time before this period; and the custom of requiring subscription to this famous confession had been suspended in the case of several who were promoted in the academy, or had entered into the church. Ac-

they are one and the same God, having the same numerical divine essence; and the other a finite and dependent nature, which is united to the divine nature, in the same manner in which the orthodox say, that Jesus Christ is God and man." See Mosheuni *Dissertationes ad Historiam Ecclesiasticam pertinentes* (published at Altena in the year 1743), vol. ii. p. 498. But principally the original work of Mr. Maty, which was published (at the Hague) in the year 1729, under the following title: *Lettre d'un Theologien à un autre Theologien sur le Mystère de la Trinité*.—The publication of this hypothesis was unnecessary, as it was really destitute even of the merit of novelty, being very little more than a repetition of what Dr. Thomas Burnet, prebendary of Sarum, and rector of Westkington in Wiltshire, had said, about ten years before, upon this mysterious subject, which nothing but presumption can make any man attempt to render intelligible. See a treatise published without his name by Dr. Burnet, in the year 1720, under the following title: "The Scripture Trinity intelligibly explained; or, An Essay towards the Demonstration of a Trinity in Unity from Reason and Scripture, in a Chain of Consequences from certain Principles, &c. by a Divine of the Church of England." See also the same author's *Scripture-Doctrine of the Redemption of the World by Christ*, intelligibly explained, &c.

cordingly, many pastors and candidates for holy orders refused the assent that was demanded by the magistrates, and some of them were punished for this refusal. Hence arose warm contests and heavy complaints, which engaged the king of Great Britain, and the states-general of the United Provinces, to offer their intercession, in order to terminate these unhappy divisions; and hence the Formulary under consideration lost much of its credit and authority.—Nothing memorable happened during this period in the German churches. The reformed church that was established in the Palatinate, and had formerly been in such a flourishing state, suffered greatly from the persecuting spirit, and the malignant councils of the votaries of Rome.


CENT.
XVIII.

XXVII. The Socinians, who were dispersed Socinians. through the different countries of Europe, have never hitherto been able to form a separate congregation, or to celebrate publicly divine worship, in a manner conformable to the institutions of their sect; though it is well known, that in several places, they hold clandestine meetings of a religious kind. The person that made the principal figure among them in this century was the learned Samuel Crellius, who died in an advanced age at Amsterdam; he, indeed, preferred the denomination of Artemonite before that of Socinian, and really departed, in many points, from the received doctrines of that sect.

The Arians found a learned and resolute patron Arians. in William Whiston, professor of mathematics in the university of Cambridge, who defended their doctrine in various productions, and chose rather to resign his chair than to renounce his opinions. He was followed in these opinions, as is commonly supposed, by Dr. Samuel Clarke, a man of great abilities, judgment, and learning, who, in the year 1724, was charged with altering and

CENT.
XVIII.

modifying the ancient and orthodox doctrine of the Trinity [z]. But it must argue a great want

 [z] It is but too evident that few controversies have so little augmented the sum of knowledge, and so much hurt the spirit of charity, as the controversies that have been carried on in the Christian church in relation to the doctrine of the Trinity. Mr. Whiston was one of the first divines who revived this controversy in the xviiith century. About the year 1706, he began to entertain some doubts about the proper eternity and omniscience of Christ. This led him to review the popular doctrine of the Trinity; and, in order to execute this review with a degree of diligence and circumspection suitable to its importance, he read the New Testament twice over, and also all the ancient genuine monuments of the Christian religion till near the conclusion of the second century. By this inquiry, he was led to think, that, at the incarnation of Christ, the Logos, or Eternal Wisdom, supplied the place of the rational soul, or *πνεῦμα*;—that the eternity of the Son of God was not a real distinct existence, as if a son properly co-eternal with his father by a true eternal generation, but rather a metaphysical existence in potentia, or in some sublimer manner in the Father, as his wisdom or word—that Christ's real creation or generation (for both these terms are used by the earliest writers) took place some time before the creation of the world;—that the council of Nice itself established no other eternity of Christ;—and, finally, that the Arian doctrine in these points was the original doctrine of Christ himself, of his holy apostles, and of the most primitive Christians. Mr. Whiston was confirmed in these sentiments by reading Novatian's Treatise concerning the Trinity; but more especially by the perusal of the Apostolical Constitutions, the antiquity and authenticity of which he endeavoured, with more zeal than precision and prudence, to prove, in the third part of his *Primitive Christianity Revived*.

This learned visionary, and upright man, was a considerable sufferer by his opinions. He was not only removed from his theological and pastoral functions, but also from his mathematical professorship, as if Arianism had extended its baneful influence even to the science of lines, angles, and surfaces. This measure was undoubtedly singular, and it appeared rigid and severe to all those, of both parties, who were dispassionate enough to see things in their true point of light. And, indeed, though we should grant that the good man's mathematics might, by erroneous conclusions, have corrupted his orthodoxy, yet it will still remain extremely difficult to comprehend how his heterodoxy could hurt his mathematics. It was

of equity and candour to rank this eminent man in the class of Arians, taking that term in its

CENT.
XVIII.

not therefore consistent, either with clemency or good sense, to turn Mr. Whiston out of his mathematical chair, because he did not believe the explication of the Trinity that is given in the Athanasian creed; and I mention this as an instance of the unfair proceedings of immoderate zeal, which often confounds the plainest distinctions, and deals its punishments without measure or proportion.

Dr. Samuel Clarke stepped also aside from the notions commonly received concerning the Trinity; but his modification of this doctrine was not so remote from the popular and orthodox hypothesis, as the sentiment of Whiston. His method of inquiring into that incomprehensible subject was modest, and, at least, promised fair as a guide to truth. For he did not begin by abstract and metaphysical reasonings in his illustrations of this doctrine, but turned his first researches to the word and to the testimony, persuaded that, as the doctrine of the Trinity was a matter of mere revelation, all human explications of it must be tried by the declarations of the New Testament, interpreted by the rules of grammar, and the principles of sound criticism. It was this persuasion that produced the Doctor's famous book, entitled, *The Scripture Doctrine of the Trinity*, wherein every Text of the New Testament relating to that Doctrine is distinctly considered, and the Divinity of our blessed Saviour, according to the Scriptures, proved and explained. The doctrine which this learned divine drew from his researches was comprehended in 55 propositions, which, with the proper illustrations, form the second part of this work. The reader will find them there at full length. We shall only observe here, that Dr. Clarke, if he was careful in searching after the true meaning of those scripture expressions that relate to the divinity of the Son and the Holy Ghost, was equally circumspect in avoiding the accusation of heterodoxy, as appears by the series of propositions now referred to. There are three great rocks of heresy on which many bold adventurers on this anti-pacific ocean have been seen to split violently. These rocks are Tritheism, Sabellianism, and Arianism. Dr. Clarke got evidently clear of the first, by denying the self-existence of the Son and the Holy Ghost, and by maintaining their derivation from, and subordination to, the Father. He laboured hard to avoid the second, by acknowledging the personality and distinct agency of the Son and the Holy Ghost; and he flattered himself with having escaped from the dangers of the third, by his asserting the eternity (for the doctor believed the possibility of an eternal production which Whiston could not digest) of the two divine

CENT.
XVIII.

proper and natural signification; for he only maintained what is commonly called the Armi-

subordinate persons. But with all his circumspection, Dr. Clarke did not escape opposition and censure. He was abused and answered, and heresy was subdivided and modified, in order to give him an opprobrious title, even that of semi-Arian. The convocation threatened; and the doctor calmed by his prudence the apprehensions and fears which his scripture-doctrine of the Trinity had excited in that learned and reverend assembly. An authentic account of the proceedings of the two houses of convocation upon this occasion, and of Dr. Clarke's conduct in consequence of the complaints that were made against his book, may be seen in a piece supposed to have been written by the Rev. Mr. John Lawrence, and published at London, in 8vo. in the year 1714, under the following title: *An Apology for Dr. Clarke, containing an Account of the late Proceedings in Convocation upon his Writings concerning the Trinity.* The true copies of all the original papers relating to this affair are published in this apology.

If Dr. Clarke was attacked by authority, he was also combated by argument. The learned Dr. Waterland was one of his principal adversaries, and stands at the head of a polemical body, composed of eminent divines, such as Gastrel, Wells, Nelson, Mayo, Knight, and others who appeared in this controversy. Against these, Dr. Clarke, unawed by their numbers, defended himself with great spirit and perseverance, in several letters and replies. This prolonged a controversy, which may often be suspended through the fatigue of the combatants, or the change of the mode in theological researches, but which will probably never be terminated; for nothing affords such an endless subject of debate as a doctrine above the reach of human understanding, and expressed in the ambiguous and improper terms of human language, such as persons, generations, substance, &c. which, in this controversy, either convey no ideas at all, or false ones. The inconveniences, accordingly, of departing from the divine simplicity of the scripture-language on this subject, and of making a matter of mere revelation an object of human reasoning, were palpable in the writings of both the contending parties. For, if Dr. Clarke was accused of verging towards Arianism, by maintaining the derived and caused existence of the Son and the Holy Ghost, it seemed no less evident that Dr. Waterland was verging towards Tritheism, by maintaining the self-existence and independence of these divine persons, and by asserting that the subordination of the Son to the Father is only a subordination of office, and not of nature. So that if the former divine was deserv-

nian subordination, which has been, and is still, adopted by some of the greatest men in England, CENT.
XVIII.

edly called a semi-Arian, the latter might, with equal justice, be denominated a semi-Tritheist. The difference between these two learned men lay in this, that Dr. Clarke, after making a faithful collection of the texts in scripture that relate to the Trinity, thought proper to interpret them by the maxims and rules of right reasoning, that are used on other subjects; whereas Dr. Waterland denied that this method of reasoning was to be admitted in illustrating the doctrine of the Trinity, which was far exalted above the sphere of human reason, and therefore he took the texts of scripture in their direct, literal, and grammatical sense. Dr. Waterland, however, employed the words persons, subsistence, &c. as useful for fixing the notion of distinction; the words uncreated, eternal, and immutable, for ascertaining the divinity of each person; and the words interior generation, and procession, to indicate their union. This was departing from his grammatical method, which ought to have led him to this plain conclusion, that the Son and the Holy Ghost, to whom divine attributes are ascribed in scripture, and even the denomination of God to the former, possess these attributes in a manner which it is impossible for us to understand in his present state, and the understanding of which is consequently unessential to our salvation and happiness. The doctor, indeed, apologises in his queries, (p. 321.) for the use of these metaphysical terms, by observing, that "they are not designed to enlarge our views, or to add any thing to our stock of ideas, but to secure the plain fundamental truth, that Father, Son, and Holy Ghost, are all strictly divine, and uncreated; and yet are not three Gods, but one God." It is, however, difficult to comprehend how terms that neither enlarge our views, nor give us ideas, can secure any truth. It is difficult to conceive what our faith gains by being entertained with a certain number of sounds. If a Chinese should explain a term of his language which I did not understand, by another term, which he knew beforehand that I understood as little, his conduct would be justly considered as an insult against the rules of conversation and good breeding; and I think it is an equal violation of the equitable principles of candid controversy, to offer, as illustrations, propositions or terms that are as unintelligible and obscure as the thing to be illustrated. The words of the excellent and learned Stillingfleet, (in the preface to his Vindication of the Doctrine of the Trinity) administer a plain and a wise rule, which were it observed by divines, would greatly contribute to heal the wounds which both truth and charity have received in this controversy. "Since both sides yield (says he), that the matter they dispute about is above their

CENT.
XVIII.

and even by some of the most learned bishops of that nation. This doctrine he illustrated with greater care and perspicuity than any before him had done, and taught that the Father, Son, and Holy Ghost are equal in nature, and different in rank, authority, and subordination [*a*]. A great number of English writers have endeavoured, in a variety of ways, to invalidate and undermine the doctrine of the holy Trinity; and it was this consideration that engaged a lady [*b*], eminently distinguished by her orthodoxy and opulence, to leave by her testament a rich legacy as a foundation for a lecture, in which eight sermons are preached annually by a learned divine, who is nominated to that office by the trustees. This foundation has subsisted since the year 1720, and promises to posterity an ample collection of learned productions in defence of this branch of the Christian faith.

reach, the wisest course they can take is, to assert and defend what is revealed, and not to be peremptory and quarrelsome about that which is acknowledged to be above our comprehension; I mean as to the manner how the three persons partake of the divine nature."

Those who are desirous of a more minute historical view of the manner in which the Trinitarian controversy has been carried on during this present century, may consult a pamphlet, entitled, *An Account of all the considerable Books and Pamphlets that have been wrote on either Side in the Controversy concerning the Trinity, since the Year 1712*; in which is also contained an *Account of the Pamphlets written this last Year, on each Side by the Dissenters, to the End of the Year 1719*. This pamphlet was published at London, in the year 1720. The more recent treatises on the subject of the Trinity are sufficiently known.

[*a*] It will appear to those who read the preceding note [*z*], that Dr. Mosheim has here mistaken the true hypothesis of Dr. Clarke, or, at least, expresses it imperfectly; for what he says here is rather applicable to the opinion of Dr. Waterland. Dr. Clarke maintained an equality of perfections between the three persons; but a subordination of nature, in point of existence and derivation.

[*b*] Lady Moyer.

APPENDIXES

TO

MOSHEIM'S

ECCLESIASTICAL HISTORY.

APPENDIX I.

Concerning the spirit and conduct of the first reformers, and the charge of enthusiasm (i. e. fanaticism), that has been brought against them by a celebrated author.

THE candour and impartiality, with which Dr. APPEND.
Mosheim represents the transactions of those I.
who were agents and instruments in bringing
about the reformation, are highly laudable. He
acknowledges, that imprudence, passion, and even
a low self-interest, mingled sometimes their rash
proceedings and ignoble motives in this excellent
cause; and, in the very nature of things, it could
not be otherwise. It is one of the most inevitable
consequences of the subordination and connexions
of civil society, that many improper instruments
and agents are set to work in all great and im-
portant revolutions, whether of a religious or
political nature. When great men appear in
these revolutions, they draw after them their
dependants; and the unhappy effects of a party-
spirit are unavoidably displayed in the best cause.
The subjects follow their prince; the multitude
adopt the system of their leaders, without entering

APPEND. into its true spirit, or being judiciously attentive
 1. to the proper methods of promoting it; and thus
 { irregular proceedings are employed in the main-
 tenance of the truth. Thus it happened in the
 important revolution, that delivered a great part
 of Europe from the ignominious yoke of the
 Roman pontiff. The sovereigns, the ecclesiastics,
 the men of weight, piety, and learning, who arose
 to assert the rights of human nature, the cause
 of genuine Christianity, and the exercise of reli-
 gious liberty, came forth into the field of con-
 troversy, with a multitude of dependants, admirers,
 and friends, whose motives and conduct cannot
 be entirely justified. Besides; when the eyes of
 whole nations were opened upon the iniquitous
 absurdities of popery, and upon the tyranny and
 insolence of the Roman pontiffs, it was scarcely
 possible to set bounds to the indignation of an
 incensed and tumultuous multitude, who are
 naturally prone to extremes, generally pass from
 blind submission to lawless ferocity, and too
 rarely distinguish between the use and abuse of
 their undoubted rights. In a word, many things,
 which appear to us extremely irregular in the
 conduct and measures of some of the instruments
 of our happy Reformation, will be entitled to a
 certain degree of indulgence, if the spirit of the
 times, the situation of the contending parties, the
 barbarous provocations of popery, and the infir-
 mities of human nature, be duly and attentively
 considered.

The question here is, what was the spirit
 which animated the first and principal reformers,
 who arose in times of darkness and despair to
 deliver oppressed kingdoms from the dominion
 of Rome, and upon what principles a Luther, a
 Zuingle, a Calvin, a Melancthon, a Bucer, &c.
 embarked in the arduous cause of the Reforma-
 tion? This question, indeed, is not at all ne-

cessary to the defence of the Reformation, which APPEND.
rests upon the strong foundations of scripture I.
and reason, and whose excellence is absolutely
independent on the virtues of those who took the
lead in promoting it. Bad men may be, and
often are, embarked in the best causes; as such
causes afford the most specious mask to cover
mercenary views, or to disguise ambitious pur-
poses. But, until the more than jesuitical and
disingenuous Philips resumed the trumpet of
calumny [*a*], even the voice of popery had ceased
to attack the moral characters of the leading
reformers.

These eminent men were, indeed, attacked
from another quarter, and by a much more re-
spectable writer. The truly ingenious Mr. Hume,
so justly celebrated as one of the first favourites
of the historical Muse, has, in his History of
England, and more especially in the History of
the houses of Tudor and Stuart, represented the
character and temper of the first reformers in a
point of view, which undoubtedly shows, that he
had not considered them with that close and im-
partial attention, that ought always to precede
personal reflections. He has laid it down as a
principle, that superstition and enthusiasm are
two species of religion, that stand in diametrical
opposition to each other; and seems to establish
it as a fact, that the former is the genius of popery,
and the latter, the characteristic of the Refor-
mation. Both the principle and its application
must appear extremely singular; and three sorts
of persons must be more especially surprised at it.

First, Persons of a philosophical turn, who
are accustomed to study human nature, and to

[*a*] See the various answers that were made to this biogra-
pher, by the ingenious Mr. Pye, the learned Dr. Neve, and other
commendable writers, who have appeared in this controversy.

APPEND. describe with precision both its regular and
 I. eccentric movements, must be surprised to see
 superstition and fanaticism [b] represented as
 opposite and jarring qualities. They have been
 seen often together, holding with each other a
 most friendly correspondence; and, indeed, if
 we consider their nature and their essential cha-
 racters, their union will appear not only possible,
 but in some cases natural, if not necessary. Su-
 perstition, which consists in false and abject
 notions of the Deity, in the gloomy and ground-
 less fears of invisible beings, and in the absurd
 rites, that these notions and these fears naturally
 produce, is certainly at the root of various branches
 of fanaticism. For what is fanaticism, but the
 visions, illuminations, impulses, and dreams of
 an over-heated fancy, converted into rules of
 faith, hope, worship, and practice? This fanati-
 cism, as it springs up in a melancholy or a cheerful
 complexion, assumes a variety of aspects, and
 its morose and gloomy forms are certainly most
 congenial with superstition in its proper sense.
 It was probably this consideration that led the
 author of the article Fanaticism, in the famous
 Dictionnaire Encyclopedique, published at Paris,
 to define it [c] as a blind and passionate zeal,
 which ariseth from superstitious opinions, and
 leads its votaries to commit ridiculous, unjust,

[b] I use the word fanaticism here instead of enthusiasm, to prevent all ambiguity; because, as shall be shown presently, Mr. Hume takes enthusiasm in its worst sense, when he applies it to the reformers; and in that sense it is not only equivalent to, but is perfectly synonymous with, fanaticism. Besides, this latter term is used indiscriminately with enthusiasm, by this celebrated historian, in characterizing the Reformation.

[c] The words of the original are: Le fanatisme est un zele aveugle et passionné, qui naît des opinions superstitieuses, et fait commettre des actions ridicules, injustes, et cruelles, non seulement sans honte, mais avec une sorte de joye et de consolation. Le fanatisme donc n'est que la superstition mise en mouvement.

and cruel actions, not only without shame, but even with certain internal feelings of joy and comfort, from which the author concludes, that fanaticism is really nothing more than superstition set in motion. This definition unites, perhaps too closely, these two kinds of false religion, whose enormities have furnished very ill-grounded pretexts for discrediting and misrepresenting the true. It is, however, a testimony from one of the pretended oracles of modern philosophy, in favour of the compatibility of fanaticism with superstition. These two principles are evidently distinct; because superstition is, generally speaking, the effect of ignorance, or of a judgment perverted by a sour and a splenetic temper; whereas fanaticism is the offspring of an inflamed imagination, and may exist where there is no superstition, i. e. no false or gloomy notions of the divinity. But, though distinct, they are not opposite principles; on the contrary, they lend, on many occasions, mutual strength and assistance to each other.

If persons accustomed to philosophical precision will not relish the maxim of the celebrated writer, which I have been now considering; so neither, in the second place, can those who are versed in ecclesiastical history look upon superstition as a more predominant characteristic of popery than fanaticism; and yet this is a leading idea, which is not only visible in many parts of this author's excellent history, but appears to be the basis of all the reflections he employs, and of all the epithets he uses, in his speculations upon the Romish religion.

And, nevertheless, it is manifest, that the multitudes of fanatics, which arose in the church of Rome before the Reformation, are truly innumerable; and the operations of fanaticism in that church were, at least, as visible and frequent as

APPEND. the restless workings of superstition ; they went,
^{I.} in short, hand in hand, and united their visions
and their terrors in the support of the papacy. It is, more especially, well known, that the greatest part of the monastic establishments (that alternately insulted the benignity of Providence by their austerities, and abused it by their licentious luxury), were originally founded in consequence of pretended illuminations, miraculous dreams, and such like wild delusions of an overheated fancy. Whenever a new doctrine was to be established that could augment the authority of the pope, or fill the coffers of the clergy ; whenever a new convent was to be erected, there was always a vision or a miracle ready to facilitate the business ; nor must it be imagined that forgery and imposture were the only agents in this matter ;—by no means ;—imposture there was ; and it was frequently employed ; but impostors made use of fanatics ; and in return, fanatics found impostors, who spread abroad their fame, and turned their visions to profit. Were I to recount, with the utmost simplicity, without the smallest addition of ludicrous embellishment, the ecstasies, visions, seraphic amours, celestial apparitions, that are said to have shed such an odour of sanctity upon the male and female saints of the Romish church ; were I to pass in review the famous conformities of St. Francis, the illuminations of St. Ignatius, and the enormous cloud of fanatical witnesses, that have dishonoured humanity, in bearing testimony to popery, this dissertation would become a voluminous history. Let the reader cast an eye upon Dr. Mosheim's account of those ages that more immediately preceded the Reformation, and he will see what a number of sects, purely fanatical, arose in the bosom of the Romish church.

But this is not all—for it must be carefully observed, that even those extravagant fanatics, who produced such disorders in Germany about the commencement of the Reformation, were nursed in the bosom of popery, were professed papists before they adopted the cause of Luther, nay, many of them passed directly from popery to fanaticism, without even entering into the outward profession of Lutheranism. It is also to be observed, that besides the fanatics who exposed themselves to the contempt of the wise, upon the public theatre of popery, Seckendorf speaks of a sect that merits this denomination, which had spread in the Netherlands, before Luther raised his voice against popery, and whose members were engaged, by the terror of penal laws, to dissemble their sentiments; nay, even affected a devout compliance with the external rites of the established worship, until religious liberty, introduced by the Reformation, encouraged them to pull off the mask, and propagate their opinions, several of which were licentious and profane.

But in the third place, the friends of the Reformation must naturally be both surprised and displeased to find enthusiasm or fanaticism, laid down by Mr. Hume as the character and spirit of its founders and abettors, without any exception or distinction, made in favour of any one of the Reformers. That fanaticism was visible in the conduct and spirit of many who embraced the Reformation is a fact, which I do not pretend to deny; and it may be worthy of the reader's curiosity to consider, for a moment, how this came to pass. That religious liberty, which the Reformation introduced and granted (in consequence of its essential principles) indiscriminately to all, to learned and unlearned, rendered this eruption of enthusiasm inevitable. It is one of

APPEND. I. the imperfections annexed to all human things, that our best blessings have their inconveniences, or, at least, are susceptible of abuse. As liberty is a natural right, but not a discerning principle, it could not open the door to truth without letting error and delusion come in along with it. If reason came forth with dignity, when delivered from the despotism of authority and the blind servitude of implicit faith; imagination also set free, and less able to bear the prosperous change, came forth likewise, but with a different aspect, and exposed to view the reveries it had been long obliged to conceal.

Thus many fanatical phantoms were exhibited, which neither arose from the spirit of the Reformation, nor from the principles of the reformers, but which had been engendered in the bosom of popery, and which the fostering rays of liberty had disclosed; similar, in this, to the enlivening beams of the sun, which fructifies, indiscriminately, the salutary plant in the well-cultivated ground, and the noxious weed in a rank and neglected soil. And as the Reformation had no such miraculous influence (not to speak of the imperfection that attended its infancy, and that has not yet entirely been removed from its more advanced stages) as to cure human nature of its infirmities and follies, to convert irregular passions into regular principles, or to turn men into angels before the time, it has still left the field open both for fanaticism and superstition to sow their tares among the good seed; and this will probably be the case until the end of the world. It is here that we must seek for the true cause of all that condemnable enthusiasm that has dishonoured the Christian name, and often troubled the order of civil society, at different periods of time since the Reformation; and for which the Reformation is no more responsible than a free

government is for the weakness or corruption of those who abuse its lenity and indulgence. The Reformation established the sacred and unalienable right of private judgment; but it could not hinder the private judgment of many from being wild and extravagant.

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The Reformation, then, which the multiplied enormities of popery rendered so necessary, must be always distinguished from the abuses that might be, and were often, made of the liberty it introduced. If you ask, indeed, what was the temper and spirit of the first heralds of this happy Reformation, Mr. Hume will tell you, that they were universally inflamed with the highest enthusiasm. This assertion, if taken singly, and not compared with other passages relating to the reformers, might be understood in a sense consistent with truth, nay, even honourable to the character of these eminent men. For, if by enthusiasm we understand that spirit of ardour, intrepidity, and generous zeal, which leads men to brave the most formidable obstacles and dangers in defence of a cause whose excellence and importance have made a deep impression upon their minds; the first reformers will be allowed, by their warmest friends, to have been enthusiasts. This species of enthusiasm is a noble affection, when fitly placed and wisely exerted. It is this generous sensibility, this ardent feeling of the great and the excellent, that forms heroes and patriots; and without it nothing difficult and arduous, that is attended with danger or prejudice to our temporal interests, can either be attempted with vigour, or executed with success. Nay, had this ingenious writer observed, that the ardour of the first reformers was more or less violent, that it was more or less blended with the warmth and vivacity of human passions, candour would be obliged to avow the charge.

APPEND.

I.

But it is not in any of these points of view that our eminent historian considers the spirit, temper, and enthusiasm of the first reformers. The enthusiasm he attributes to them is fanaticism in its worst sense. He speaks, indeed, of the inflexible intrepidity with which they braved dangers, torments, and even death itself; but he calls them "the fanatical and enraged reformers;" he indicates, through the whole course of his history, fanaticism as the characteristic of the protestant religion and its glorious founders; the terms "protestant fanaticism,—fanatical churches," are interspersed in various parts of this work; and we never meet with the least appearance of a distinction between the rational and enthusiastic, the wise and indiscreet friends of the Reformation. In short, we find a phraseology constantly employed upon this subject, which discovers an intention to confound protestantism with enthusiasm, and to make reformers and fanatics synonymous terms. We are told, that while absurd rites and burthensome superstitions reigned in the Romish church, the reformers were thrown, by a spirit of opposition, into an enthusiastic strain of devotion; and in another place, that these latter placed all merit in a mysterious species of faith in inward vision, rapture and ecstasy. It would be endless to quote the passages in which this representation of things is repeated in a great variety of phrase, and artfully insinuated into the mind of the reader by dexterous strokes of a seducing pencil; which, though scattered here and there, yet gradually unite their influence on the imagination of an uninstructed and unwary reader, and form imperceptibly an unfavourable impression of that great event, to which we owe at this day our civil and religious liberty, and our deliverance from a yoke of superstitious and barbarous despotism. Protestants in all ages and places are

stigmatised by Mr. Hume with very dishonourable titles; and it struck me particularly to see even the generous opposers of the Spanish Inquisition in Holland, whose proceedings were so moderate, and whose complaints were so humble, until the barbarous yoke of superstition and tyranny became intolerable; it struck me, I say, to see these generous patriots branded with the general character of bigots. This is certainly a severe appellation; and were it applied with much more equity than it is, I think it would still come with an ill grace from a lover of freedom, from a man who lives and writes with security, under the auspicious shade of that very liberty which the Reformation introduced, and for which the Belgic heroes (or bigots, if we must call them so) shed their blood. I observe with pain that the phraseology employed perpetually by Mr. Hume, on similar occasions, seems to discover a keen dislike of every opposition made to power in favour of the Reformation. Nay, upon the too general principle, which this eminent writer has diffused through his history, we shall be obliged to brand with the opprobrious mark of fanaticism those generous friends of civil and religious liberty, who, in the Revolution in 1688, opposed the measures of a popish prince and an arbitrary government; and to rank the Burnets, Tillotsons, Stillingfleets, and other immortal ornaments of the protestant name, among the enthusiastic tribe; it is a question, whether even a Boyle, a Newton, or a Locke, will escape a censure which is lavished without mercy and without distinction.—But my present business is with the first reformers, and to them I return.

Those who more especially merit that title were, Luther, Zuingle, Calvin, Melancthon, Bucer, Martyr, Bullinger, Beza, Occolampadius, and others. Now these were all men of learning,

APPEND.
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APPEND. I. who came forth into the field of controversy (in which the fate of future ages, with respect to liberty, was to be decided) with a kind of arms that did not at all give them the aspect of persons agitated by the impulse, or seduced by the delusions, of fanaticism. They pretended not to be called to the work they undertook by visions, or internal illuminations and impulses; they never attempted to work miracles, nor pleaded a divine commission; they taught no new religion, nor laid claim to any extraordinary vocation; they respected government, practised and taught submission to civil rulers, and desired only the liberty of that conscience which God has made free, and which ceases to be conscience if it be not free.— They maintained, that the faith of Christians was to be determined by the word of God alone; they had recourse to reason and argument, to the rules of sound criticism, and to the authority and light of history. They translated the scriptures into the popular languages of different countries, and appealed to them as the only test of religious truth. They exhorted Christians to judge for themselves, to search the scriptures, to break asunder the bonds of ignorant prejudice and lawless authority, and to assert that liberty of conscience to which they had an unalienable right, as reasonable beings. Mr. Hume himself acknowledges that they offered to submit all religious doctrines to private judgment, and exhorted every one to examine the principles formerly imposed upon him. In short, it was their great and avowed purpose to oppose the gross corruptions and the spiritual tyranny of Rome [d], of which

[d] See the sensible and judicious Letters on Mr. Hume's History of Great Britain (such is the title), that were published at Edinburgh, in the year 1756; and in which some points, which I have barely mentioned here, are enlarged upon, and illustrated in an ample and satisfactory manner.

Mr. Hume himself complains with a just indignation, and which he censures in as keen and vehement terms as those which were used by Luther and Calvin in their warmest moments.

APPEND.
I.
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I have already insinuated, and I acknowledge it here again, that the zeal of the reformers was sometimes intemperate; but I cannot think this circumstance sufficient to justify the aspersion of fanaticism, which is cast both on the spirit of the Reformation and the principal agents concerned in it. A man may be over-zealous in the advancement of, what he supposes to be, the true religion, without being entitled to the denomination of a fanatic; unless we depart from the usual sense of this word, which is often enough employed to have acquired, before this time, a determinate signification. The intemperate zeal of the reformers was the result of that ardour which takes place in all divisions and parties, that are founded upon objects of real or supposed importance; and it may be affirmed, that, in such circumstances, the most generous minds, filled with a persuasion of the goodness of their end, and of the uprightness of their intentions, are the most liable to transgress the exact bounds of moderation, and to adopt measures, which, in the calm hour of deliberate reflection, they themselves would not approve. In all great divisions, the warmth of natural temper, the provocations of unjust and violent opposition, a spirit of sympathy, which connects, in some cases, the most dissimilar characters, renders the mild violent, and the phlegmatic warm; nay, frequently the pride of conquest, which mingles itself imperceptibly with the best principles and the most generous views, all these produce, or nourish, an intemperate zeal; and this zeal is, in some cases, almost inevitable. On the other hand, it may be suspected

APPEND. that some writers, and Mr. Hume among others,
 I. may have given too high colours to their descriptions of this intemperate zeal. There is a passage of Sir Robert Cotton that has much meaning: "Most men, (says he) grew to be frozen in zeal, and benumbed, so that whosoever pretended a little spark of earnestness, he seemed no less than red fire hot, in comparison of the other."

Nothing can be more foreign from my temper and sentiments than to plead the cause of an excessive zeal. More especially every kind of zeal that approaches to a spirit of intolerance and persecution ought to be regarded with aversion and horror by all who have at heart the interests of genuine Christianity, and the happiness of civil society. There may be, nevertheless, cases in which a zeal (not that breathes a spirit of persecution, but) that mounts to a certain degree of intemperance, may be not only inevitable, but useful; nay, not only useful, but necessary. This assertion I advance almost against my will, because it is susceptible of great and dangerous abuse; the assertion, however, is true, though the cases must be singularly important and desperate to which such zeal may be applied. It has been observed, that the Reformation was one of these cases; and, all things attentively considered, the observation appears to be entirely just; and the violence of expression and vehement measures employed by some of the reformers might have been (I do not say that they really were) as much the effect of provident reflection, as of natural fervour and resentment. To a calculating head, which considered closely, in these times of corruption and darkness, the strength of the court of Rome, the luxury and despotism of the pontiffs, the ignorance and licentiousness of the clergy, the superstition and

stupidity of the people ; in a word, the deep root APPEND.
which the papacy had gained through all these ^{I.}
circumstances combined, what was the first
thought that must naturally have occurred? No
doubt, the improbability, that cool philosophy,
dispassionate reason, and affectionate remon-
strances, would ever triumph over these multi-
plied and various supports of popery. And, if a
calculating head must have judged in this man-
ner, a generous heart, which considered the bless-
ings that must arise upon mankind with religious
liberty and a Reformation of the church, would
naturally be excited to apply even a violent
remedy, if that were necessary, to remove such a
desperate and horrible disease. It would really
seem that Luther acted on such a view of things.
He began mildly, and did not employ the fire of
his zeal before he saw that it was essential to the
success of his cause. Whoever looks into Dr.
Moshheim's History, or any other impartial account
of the sixteenth century, will find, that Luther's
opposition to the infamous traffic of indulgences
was carried on, at first, in the most submissive
strain, by humble remonstrances, addressed to
the pope and the most eminent prelates of the
church. These remonstrances were answered,
not only by the despotic voice of authority, but
also by opprobrious invectives, perfidious plots
against his person, and the terror of penal laws.
Even under these he maintained his tranquillity ;
and his conduct at the famous diet of Worms,
though resolute and steady, was nevertheless
both respectful and modest. But when all gentle
measures proved ineffectual, then, indeed, he
acted with redoubled vigour, and added a new
degree of warmth and impetuosity to his zeal ;
and (I repeat it) reflection might have dictated
those animated proceedings, which were owing,

APPEND. perhaps, merely to his resentment, and the natural
 I. warmth of his temper inflamed by opposition. Certain it is, at least, that neither the elegant satires of Erasmus (had he even been a friend to the cause of liberty), nor the timid remonstrances of the gentle Melancthon (who was really such), would ever have been sufficient to bring about a reformation of the church. The former made many laugh, the latter made some reason; but neither of the two could make them act, or set them in motion. In such a crisis, bold speech and ardent resolution were necessary to produce that happy change in the face of religion which has crowned with inestimable blessings one part of Europe, and has been productive of many advantages even to the other, which censures it.


As to Calvin, every one, who has any acquaintance with history, knows how he set out in promoting the Reformation. It was by a work composed with a classic elegance of style; and which, though tinged with the scholastic theology of the times, breathes an uncommon spirit of good sense and moderation. This work was the *Institutes of the Christian Religion*, in which the learned writer shows, that the doctrine of the reformers was founded in scripture and reason. Nay, one of the designs of this book was to show, that the reformers ought not to be confounded with certain fanatics, who, about the time of the Reformation, sprung from the bosom of the church of Rome, and excited tumults and commotions in several places. The French monarch (Francis I.) to cover with a specious pretext his barbarous persecution of the friends of the Reformation, and to prevent the resentment of the protestants in Germany, with whom it was his interest to be on good terms, alleged, that his severity fell only upon a sect of enthusiasts, who, under the

title of Anabaptists, substituted their visions in the place of the doctrines and declarations of the Holy Scriptures. To vindicate the reformers from this reproach, Calvin wrote the book now under consideration; and, though the theology that reigns in it be chargeable with some defects, yet it is as remote from the spirit and complexion of fanaticism as any thing can be. Nor, indeed, is this spirit visible in any of the writings of Calvin that I have perused. His Commentary upon the Old and New Testament is a production that will always be esteemed, on account of its elegant simplicity, and the evident marks it bears of an unprejudiced and impartial inquiry into the plain sense of the sacred writings, and of sagacity and penetration in the investigation of it.

APPEND.
I.



If we were to pass in review the writings of the other eminent reformers, whose names have been already mentioned, we should find abundant matter to justify them in the same respect. They were men of letters, nay, several of them men of taste, for the age in which they lived; they cultivated the study of languages, history, and criticism, and applied themselves with indefatigable industry to these studies, which, of all others, are the least adapted to excite or nourish a spirit of fanaticism. They had, indeed, their errors and prejudices; nor, perhaps, were they few in number; but who is free from the same charge? We have ours, too, though they may turn on a different set of objects. Their theology savoured somewhat of the pedantry and jargon of the schools: how could it be otherwise, considering the dismal state of philosophy at that period? The advantages we enjoy above them, give them, at least, a title to our candour and indulgence; perhaps to our gratitude, as the instruments who prepared the way through

APPEND. which these advantages have been conveyed to
11. us. To conclude, let us regret their infirmities ;
 let us reject their errors ; let us even condemn
any instances of ill-judged severity and violence
they may have been chargeable with ; but let us
never forget, that, through perils and obstacles
almost unsurmountable, they opened the path to
that religious liberty, which we cannot too highly
esteem, nor be too careful to improve to rational
and worthy purposes.

APPENDIX II.

Some Observations relative to the Present State of the Reformed Religion, and the Influence of Improvements in Philosophy and Science on its Propagation and Advancement.

Ocasioned by some passages in the preface to a book, entitled,
The Confessional.

IN one of the notes [a] which I added to those of Dr. Mosheim, in my translation of his Ecclesiastical History, I observed, that “the reformed churches were never at such a distance from the spirit and doctrine of the church of Rome as they are at this day,—that the improvements in science, that characterise the last and the present age, seem to render a relapse into Romish superstition morally impossible in those who have been once delivered from its baneful influence: and that, if the dawn of science and philosophy towards the end of the sixteenth, and the commencement of the seventeenth centuries, was favourable to the cause of the Reformation, their progress, which has a kind of influence even upon the multitude, must confirm us in the principles that occasioned our separation from the church of Rome.”

APPEND.
II.

[a] See volume ii. p. 573. of the quarto edition. This note was occasioned by my mistaking, in a moment of inadvertency, the true sense of the passage to which it relates. This mistake I have corrected in the octavo edition, and in the supplement to the quarto edition.

APPEND.

II.

This reasoning did not appear conclusive to the ingenious author of the Confessional, who has accordingly made some critical reflections upon it in the preface to that work. However, upon an impartial view of these reflections, I find that this author's excessive apprehensions of the progress of popery have had an undue influence on his method of reasoning on this subject. He supposes (preface, p. 59 and 60), that the improvements in science and philosophy, in some popish countries, have been as considerable as in any reformed country; and afterwards asks, what intelligence we have from these popish countries of a proportionable progress of religious reformation? Have we no reason to suspect (adds he), that if an accurate account were to be taken, the balance in point of conversions, in the most improved of these countries, would be greatly against the reformed religion?

I cannot see how these observations, or rather conjectures, even were they founded in truth and fact, tend to prove my reasoning inconclusive. I observed that the progress of science was adapted to confirm us protestants in the belief and profession of the reformed religion; and I had here in view, as every one may see, those countries in which the protestant religion is established; and this author answers me by observing, that the progress of the Reformation in some popish countries is not proportionable to the progress of science and philosophy in these countries. This, surely, is no answer at all; since there are in popish countries accidental circumstances that counteract, in favour of popery, the influence of those improvements in science, which are in direct opposition to its propagation and advancement; circumstances that I shall consider presently, and which do not exist in protestant states. This subject is interesting; and I therefore pre-

sume that some farther thoughts upon it will not be disagreeable to the candid reader.

APPEND-
II.

The sagacious author of the Confessional cannot, I think, seriously call in question the natural tendency of improvements in learning and science, to strengthen and confirm the cause of the Reformation. For as the foundations of popery are a blind submission to an usurped authority over the understandings and consciences of men, and an implicit credulity that adopts, without examination, the miracles and visions that derive their existence from the crazy brains of fanatics, or the lucrative artifice of impostors, so it is unquestionably evident, that the progress of sound philosophy, and the spirit of free inquiry it produces, strike directly at these foundations. I say the progress of sound philosophy, that the most inattentive reader may not be tempted to imagine, (as the author of the Confessional has been informed, preface, p. 60.), that improvements in philosophy have made many sceptics in all churches, reformed and unreformed. For I am persuaded, that as true Christianity can never lead to superstition, so true philosophy will never be a guide to infidelity and scepticism. We must not be deceived with the name of philosophers, which some poets and wits have assumed in our days, particularly upon the continent, and which many lavish upon certain subtle refiners in dialectics, who bear a much greater resemblance of over-weening sophists than of real sages. We must not be so far lost to all power of distinguishing, as to confound, in one common mass, the philosophy of a Bacon, a Newton, a Boyle, and a Niewentyt, with the incoherent views and rhetorical rants of a Bolingbroke, or the flimsy sophistry of a Voltaire. And though candour must acknowledge that some men of true learning have been so unhappy as to fall into infidelity, and charity must weep to see a Hume and a

APPEND. II. D'Alembert joining a set of men that are unworthy of their society, and covering a dark and uncomfortable system with the lustre of their superior talents, yet equity itself may safely affirm, that neither their science nor their genius are the causes of their scepticism.

But if the progress of science and free inquiry have a natural tendency to destroy the foundations of popery, how comes it to pass that, in popish countries, the progress of the Reformation bears no proportion to the progress of science? and how can we account for the ground which popery (if the apprehensions of the author of the Confessional are well founded) gains even in England?

Before I answer the first of these questions, it may be proper to consider the matter of fact, and to examine, for a moment, the state of science and philosophy in popish countries; this examination, if I am not mistaken, will confirm the theory I have laid down with respect to the influence of philosophical improvement upon true religion. Let us then turn our view first to one of the most considerable countries in Europe, I mean Germany; and here we shall be struck with this undoubted fact, that it is in the protestant part of this vast region only that the improvements of science and philosophy appear, while the barbarism of the fifteenth century reigns, as yet, in those districts of the empire that profess the Romish religion. The celebrated M. D'Alembert, in his treatise, entitled, *De l'Abus de la Critique en matiere de Religion*, makes the following remarkable observation on this head: "We must acknowledge, though with sorrow, the present superiority of the protestant universities in Germany over those of the Romish persuasion. This superiority is so striking, that foreigners who travel through the empire, and pass from a Romish academy to a protestant university,

even in the same neighbourhood, are induced to think that they have rode in an hour four hundred leagues, or lived in that short space of time four hundred years; that they have passed from Salamanca to Cambridge, or from the times of Scotus to those of Newton." Will it be believed (says the same author), in succeeding ages, that, in the year 1750, a book was published in one of the principal cities of Europe (Vienne) with the following title: *Systema Aristotelicum de Formis Substantialibus et Accidentibus Absolutis; i. e.* The Aristotelian System concerning Substantial Forms and Absolute Accidents? Will it not rather be supposed, that this date is an error of the press, and that 1550 is the true reading?" See D'Alembert's *Melanges de Litterature, d'Histoire et de Philosophie*, vol. iv. p. 376.—This fact seems evidently to show the connexion that there is between improvements in science, and the free spirit of the reformed religion. The state of letters and philosophy in Italy and Spain, where canon-law, monkish literature, and scholastic metaphysics, have reigned during such a long course of ages, exhibits the same gloomy spectacle. Some rays of philosophical light are now breaking through the cloud in Italy: Boscovich, and some geniuses of the same stamp, have dared to hold up the lamp of science, without feeling the rigour of the Inquisition, or meeting with the fate of Galilei. If this dawning revolution be brought to any degree of perfection, it may, in due time, produce effects that at present we have little hopes of.

France, indeed, seems to be the country which the author of the *Confessional* has principally in view, when he speaks of a considerable progress in philosophy in popish states that has not been attended with a proportionable influence on the reformation of religion. He even imagines that

APPEND.
II.

APPEND. if an account were to be taken, the balance, in
 II. point of conversions, in this most improved of the
 { popish countries, would be greatly against the
 reformed religion. The reader will perceive, that
 I might grant this, without giving up any thing
 that I maintained, in the note which this judicious
 author censures. I shall, however, examine this
 notion, that we may see whether it is to be adopted
 without restriction; and perhaps it may appear,
 that the improvements in philosophy have had
 more influence on the spirit of religion in France
 than this author is willing to allow.

And here I observe, in the first place, that it is
 no easy matter, either for him or for me to calcu-
 late the number of conversions that are made, on
 both sides, by priests armed with the secular
 power, and protestant ministers, discouraged by
 the frowns of government, and the terrors of per-
 secution. If we judge of this matter by the exter-
 nal face of things, the calculation may, indeed, be
 favourable to his hypothesis, since the apostate
 protestant comes forth to view, and is publicly
 enrolled in the registers of the church, while the
 converted papist is obliged to conceal his profes-
 sion, and to approach the truth like Nicodemus,
 secretly, and by night. This evident diversity of
 circumstances, in the respective proselytes, shows
 that we are not to form our judgment by exter-
 nal appearances, and renders it but equitable to
 presume, that the progress of knowledge may have
 produced many examples of the progress of refor-
 mation, which do not strike the eye of the public.
 It is not, in effect, to be presumed, that if either a
 toleration, or even an indulgent connivance, were
 granted to French protestants, many would ap-
 pear friends of the Reformation, who, at present,
 have not sufficient strength of mind to become
 martyrs, or confessors, in its cause. History in-
 forms us of the rapid progress the Reformation

made in France in former times, when a legal APPEND.
toleration was granted to its friends. When this II.
toleration was withdrawn, an immense number of protestants abandoned their country, their relations, and their fortunes, for the sake of their religion. But when that abominable system of tyranny was set up, which would neither permit the protestants to profess their religion at home, nor to seek for the enjoyment of religious liberty abroad; and when they were thus reduced to the sad alternative of dissimulation or martyrdom, the courage of many failed, though their persuasion remained the same. In the south of France many continued, and still continue, their profession, even in the face of those booted apostles, who are sent, from time to time, to dragoon them into popery. In other places (particularly in the metropolis, where the empire of the mode, the allurements of court-favour, the dread of persecution, unite their influence in favour of popery), the public profession of protestantism lies under heavy discouragements, and would require a zeal that rises to heroism,—a thing too rare in modern times! In a word, a religion, like popery, which forms the main spring in the political machine, which is doubly armed with allurements and terrors, must damp the fortitude of the feeble friend to truth, and attract the external respect even of libertines, freethinkers, and sceptics.

But, in the second place, if it should be alleged, that men eminent for learning and genius have adhered seriously to the profession of popery, the fact cannot be denied. But what does it prove? It proves only that, in such persons, there are circumstances that counteract the natural influence of learning and science. It cannot be expected that the influence of learning and philosophy will always obtain a complete victory over the attachment to a superstitious church, that is riveted by

APPEND. ^{II.} the early prejudices of education, by impressions formed by the examples of respectable personages who have professed and defended the doctrine of that church, by a habit of veneration for authority, and by numberless associations of ideas, whose combined influence gives a wonderful bias to the mind, and renders the impartial pursuit of truth extremely difficult. Thus knowledge is acquired with an express design to strengthen previous impressions and prejudices. Thus many make considerable improvements in science, who have never once ventured to review their religious principles, or to examine the authority on which they have been taken up.

Others observe egregious abuses in the Romish church, and are satisfied with rejecting them in secret, without thinking them sufficient to justify a separation. This class is extremely numerous; and it cannot be said that the improvements in science have had no effect upon their religious sentiments. They are neither thorough papists nor entire protestants; but they are manifestly verging towards the Reformation.

Nearly allied to this class is another set of men, whose case is singular and worthy of attention. Even in the bosom of the Romish church, they have tolerably just notions of the sublime simplicity and genuine beauty of the Christian religion; but, either from false reasonings upon human nature, or an observation of the powerful impressions that authority makes upon the credulity, and a pompous ritual upon the senses of the multitude, imagine that Christianity, in its native form, is too pure and elevated for vulgar souls, and, therefore, countenance and maintain the absurdities of popery, from a notion of their utility. Those who conversed intimately with the sublime Fenelon, archbishop of Cambray, have declared, that such was the nature of his

sentiments with respect to the public religion of his country. APPEND.
II.

To all this I may add, that a notion of the necessity of a visible universal church, and of a visible centre or bond of union, has led many to adhere to the papacy (considered in this light), who look upon some of the principal and fundamental doctrines of the Romish church to be erroneous and extravagant. Such is the case of the learned and worthy Dr. Courrayer, whose upright fortitude in declaring his sentiments obliged him to seek an asylum in England; and who, notwithstanding his persuasion of the absurdities which abound in the church of Rome, has never totally separated himself from its communion: and such is known to be the case with many men of learning and piety in that church.


Thus it happens, that particular and accidental circumstances counteract, in favour of popery, the natural effects of improvements in learning and philosophy, which have their full and proper influence in protestant countries, where any thing that resembles these circumstances is directly in favour of the reformed religion.

But I beg that it may be attentively observed, in the third place, that notwithstanding all these particular and accidental obstacles to the progress of the Reformation among men of knowledge and letters, the spirit of the Reformation has, in fact, gained more ground than the ingenious author of the Confessional seems to imagine. I think it must be allowed, that every branch of superstition that is retrenched from popery, and every portion of authority that is taken from its pontiff, is a real gain to the cause of the Reformation; and though it does not render that cause absolutely triumphant, yet prepares the way for its progress and advancement. Now (in this point of view), I am persuaded it will appear that, for

APPEND. ^{II.} twenty or thirty years past, the Reformation, or at least its spirit, has rather gained than lost ground in Roman catholic states. In several countries, and more particularly in France, many of the gross abuses of popery have been corrected. We have seen the saintly legend, in many places, deprived of its fairest honours. We have seen a mortal blow given in France to the absolute power of the pope. What is still more surprising, we have seen, even in Spain and Portugal, strong lines of a spirit of opposition to the pretended infallible ruler of the church. We have seen the very order, that has been always considered as the chief support of the papacy, the order of the Jesuits, the fundamental characteristic of whose institute is an inviolable obligation to extend, beyond all limits, the despotic authority of the Roman pontiffs: we have seen, I say, that order suppressed, banished, covered with deserved infamy, in three powerful kingdoms [b]; and we see, at this moment, their credit declining in other Roman catholic states. We see, in several popish countries, and more especially in France, the Holy Scriptures more generally in the hands of the people than in former times. We have seen the senate of Venice, not many months ago, suppressing, by an express edict [c], the officers of the Inquisition in all the small towns, reducing their power to a shadow in the larger cities, extending the liberty of the press; and all this in a steady opposition to the repeated remonstrances of the court of Rome. These, and many other facts that might be collected here, facts of a recent date, show that the essential spirit of popery, which is a spirit of unlimited despotism in the pretended head of the church, and a spirit of blind

[b] France, Spain, and Portugal.

[c] This edict was issued out in the month of February, 1767.

submission and superstition in its members, is APPEND-
rather losing than gaining ground, even in those IL.
countries that still profess the religion of Rome. 

If this be the case, it would seem, indeed, very strange, that popery, which is losing ground at home, should be gaining it abroad, and acquiring new strength, as some imagine, even in protestant countries. This, at first sight, must appear a paradox of the most enormous size; and it is to be hoped that it will continue to appear such, upon the closest examination.—While the spirit and vigour of popery are actually declining on the continent, I would fondly hope that the apprehensions of some worthy persons, with respect to its progress in England, are without foundation. To account for the growth of popery in an age of light would be incumbent upon me, if the fact were true. Until this fact be proved, I may be excused from undertaking such a task. The famous story of the golden tooth, that employed the laborious researches of physicians, chemists, and philosophers, stands upon record, as a warning to those who are over-hasty to account for a thing which has no existence. My distance from England, during many years past, renders me, indeed, less capable of judging concerning the state of popery than those who are upon the spot. I shall therefore confine myself to a few reflections upon this interesting subject.

When it is said that popery gains ground in England, one of the two following things must be meant by this expression: either that the spirit of the established and other reformed churches is leaning that way; or that a number of individuals are made proselytes, by the seduction of popish emissaries, to the Romish communion. With respect to the established church, I think that a candid and accurate observer must vindicate it

APPEND. ^{II.} from the charge of a spirit of approximation to Rome. We do not live in the days of a Laud ; nor do his successors seem to have imbibed his spirit. I do not hear that the claims of church-power are carried high in the present times, or that a spirit of intolerance characterizes the episcopal hierarchy. And though it were to be wished that the case of subscription were to be made easier to good and learned men, whose scruples deserve indulgence, and were better accommodated to what is known to be the reigning theology among the episcopal clergy, yet it is straining matters too far, to allege the demand of subscription as a proof that the established church is verging towards popery. As to the protestant dissenting churches in England and Ireland, they stand so avowedly clear of all imputations of this nature, that it is utterly unnecessary to vindicate them on this head. If any thing of this kind is to be apprehended from any quarter within the pale of the Reformation, it is from the quarter of fanaticism, which, by discrediting free inquiry, crying down human learning, and encouraging those pretended illuminations and impulses which give imagination an undue ascendant in religion, lays weak minds open to the seductions of a church, which has always made its conquests by wild visions and false miracles, addressed to the passions and fancies of men. Cry down reason, preach up implicit faith, extinguish the lamp of free inquiry, make inward experience the test of truth ; and then the main barriers against popery will be removed. Persons who follow this method possibly may continue protestants ; but there is no security against their becoming papists if the occasion is presented. Were they placed in a scene where artful priests and enthusiastic monks could play their engines of conversion, their protestant faith would be very likely to fail.

If by the supposed growth of popery be meant APPEND.
II.
the success of the Romish emissaries in making
proselytes to their communion, here again the
question turns upon a matter of fact, upon which
I cannot venture to pronounce. There is no
doubt but the Romish hierarchy carries on its
operations under the shade of an indulgent con-
nivance; and it is to be feared that its members
are wiser, *i. e.* more artful and zealous, in their
generation, than the children of light. The esta-
blishment of the protestant religion inspires, it is
to be feared, an indolent security into the hearts of
its friends. Ease and negligence are the fruits of
prosperity; and this maxim extends even to reli-
gion. It is not unusual to see a victorious gene-
ral sleep upon his laurels, and thus give advantage
to an enemy whom adversity renders vigilant.
All good and true protestants will heartily wish
that this were otherwise. They will be sin-
cerely afflicted at any decline that may happen in
the zeal and vigilance that ought ever to be em-
ployed against popery and popish emissaries; since
they can never cease to consider popery as a sys-
tem of wretched superstition and political despo-
tism, and must particularly look upon popery in
the British isles as pregnant with the principles of
disaffection and rebellion, and as at invariable
enmity with our religious liberty and our happy
civil constitution. But still there is reason to
hope that popery makes very little progress, not-
withstanding the apprehensions that have been
entertained on this subject. The insidious pub-
lications of a Taafe and a Philips, who abuse the
terms of charity, philanthropy, and humanity,
in their flimsy apologies for a church whose ten-
der mercies are known to be cruel, have alarmed
many well-meaning persons. But it is much more
wise, as well as noble, to be vigilant and steady
against the enemy than to take the alarm at the

APPEND. smallest of his motions, and to fall into a panic,
 II. as if we were conscious of our weakness. Be that
 as it will, I return to my first principle; and am
 still persuaded, that the protestant church, and
 its prevailing spirit, are, at this present time, as
 averse to popery, as they were at any period since
 the Reformation, and that the thriving state of
 learning and philosophy is adapted to confirm
 them in this well founded aversion. Should it
 even be granted that proselytes to popery have
 been made among the ignorant and unwary, by
 the emissaries of Rome, this would by no means
 invalidate what I here maintain; though it may
 justly be considered as a powerful incentive to
 the zeal and vigilance of rulers temporal and
 spiritual, of the pastors and people of the reformed
 churches, against the encroachments of Rome.

The author of the Confessional complains, and perhaps justly, of the bold and public appearance which popery has of late made in England. "The papists (says he), strengthened and animated by an influx of Jesuits, expelled even from popish countries for crimes and practices of the worst complexion, open public mass-houses, and affront the laws of this protestant kingdom in other respects, not without insulting some of those who endeavour to check their insolence.—And we are told, with the utmost coolness and composure, that—popish bishops go about here, and exercise every part of their function, without offence, and without observation." This is, indeed, a circumstance that the friends of Reformation and religious liberty cannot behold without offence; I say, the friends of religious liberty; because the maintenance of all liberty, both civil and religious, depends on circumscribing popery within proper bounds; since popery is not a system of innocent speculative opinions, but a yoke of despotism, an enormous mixture of princely and

priestly tyranny, designed to enslave the con-APPEND.
sciences of mankind, and to destroy their most II.
sacred and invaluable rights. But at the same
time I don't think we can, from this public
appearance of popery, rationally conclude that it
gains ground, much less (as the author of the
Confessional suggests), that the two hierarchies
(*i. e.* the episcopal and the popish) are growing
daily more and more into a resemblance of each
other. The natural reason of this bold appear-
ance of popery is the spirit of toleration, that has
been carried to a great height, and has rendered
the execution of the laws against papists, in the
time past, less rigorous and severe.

How it may be proper to act with regard to
the growing insolence of popery is a matter that
must be left to the wisdom and clemency of go-
vernment. Rigour against any thing that bears
the name of a religion gives pain to a candid and
generous mind; and it is certainly more eligible
to extend too far, than to circumscribe too nar-
rowly, the bounds of forbearance, and indulgent
charity.

If the dangerous tendency of popery, con-
sidered as a pernicious system of policy, should be
pleaded as a sufficient reason to except it from the
indulgence due to merely speculative systems of
theology;—if the voice of history should be ap-
pealed to, as declaring the assassinations, rebel-
lions, conspiracies, the horrid scenes of carnage
and desolation, that popery has produced;—if
standing principles and maxims of the Roman
church should be quoted, which authorise these
enormities;—if it should be alleged, finally, that
popery is much more malignant and dangerous
in Great Britain than in any other protestant
country;—I acknowledge that all these pleas
against popery are well founded; and plead for
modifications to the connivance which the cle-

APPEND. ^{II.} mency of government may think proper to grant
to that unfriendly system of religion. All I wish
is, that mercy and humanity may ever accompany
the execution of justice; and that nothing like
merely religious persecution may stain the British
annals. And all I maintain with respect to the
chief point under consideration is, that the pub-
lic appearance of popery, which is justly com-
plained of, is no certain proof of its growth, but
rather shows its indiscretion than its strength,
and the declining vigour of our zeal than the
growing influence of its maxims.

APPENDIX III.

A circumstantial and exact Account of the Correspondence that was carried on in the Years 1717 and 1718, between Dr. William Wake, Archbishop of Canterbury, and certain Doctors of the Sorbonne at Paris, relative to a Project of Union between the English and Gallican Churches.

———Magis amica veritas.

WHEN the famous Bossuet, bishop of Meaux, APPEND.
laid an insidious snare for unthinking protestants, III.
in his artful Exposition of the Doctrine of the Church of Rome, the pious and learned Dr. Wake unmasked this deceiver; and the writings he published on this occasion gave him a distinguished rank among the victorious champions of the protestant cause. Should any person who had perused these writings be informed, that this “pretended champion of the protestant religion had set on foot a project for union with a popish church, and that with concessions in favour of the grossest superstition and idolatry [*d*],” he would be apt to stare; at least, he would require the strongest possible evidence for a fact, in all appearance, so contradictory and unaccountable. This accusation has, nevertheless, been brought against the eminent prelate, by the ingenious and intrepid author of the Confessional; and it is founded upon an extraordinary passage in Dr.

[*d*] See the Confessional, 2d edition, Pref. p. lxxvi.

APPEND. Mosheim's Ecclesiastical History; where we are told, that Dr. Wake "formed a project of peace and union between the English and Gallican churches, founded upon condition that each of the two communities should retain the greatest part of their respective and peculiar doctrines [*e*]. This

III.

[*e*] See the English Translation of Mosheim's History, Vol. II. p. 576. Dr. Mosheim had certainly a very imperfect idea of this correspondence; and he seems to have been misled by the account of it which Kiorningius has given in his Dissertation *De Consecrationibus Episcoporum Anglorum*, published at Helmstadt in 1739; which account, notwithstanding the means of information its author seemed to have by his journey to England, and his conversations with Dr. Courrayer, is full of mistakes. Thus Kiorningius tells us, that Dr. Wake submitted to the judgment of the Romish doctors, his correspondents, the conditions of peace between the two churches which he had drawn up;—that he sent a learned man (Dr. Wilkins, his chaplain) to Paris, to forward and complete, if possible, the projected union;—that, in a certain assembly held at Paris, the difficulties of promoting this union without the pope's concurrence were insisted upon by some men of high rank, who seemed inclined to the union, and that these difficulties put an end to the conferences;—that, however, two French divines (whom he supposes to be Du Pin and Girardin) were sent to England to propose new terms. It now happens, unluckily for Mr. Kiorningius's reputation as an historian, that not one syllable of all this is true, as will appear sufficiently to the reader who peruses with attention the account, and the pieces, which I here lay before the public.—But one of the most egregious errors in the account given by Kiorningius is at page 61 of his Dissertation, where he says, that Archbishop Wake was so much elated with the prospect of success in the scheme of an accommodation, that he acquainted the divines of Geneva with it in 1719, and plainly intimated to them, that he thought it an easier thing than reconciling the protestants with each other.—Let us now see where Kiorningius received this information.—Why, truly, it was from a letter of Dr. Wake to Professor Turretin of Geneva, in which there is not one syllable relative to a scheme of union between the English and Gallican churches; and yet Kiorningius quotes a passage in this letter as the only authority he has for this affirmation. The case was thus: Dr. Wake, in the former part of his letter to Turretin, speaks of the sufferings of the Hungarian and Piedmontese

passage, though it is, perhaps, too uncharitably interpreted by the author already mentioned, would furnish, without doubt, just matter of censure, were it founded in truth. I was both surprised and perplexed while I was translating it. I could not procure immediately proper information with respect to the fact, nor could I examine Mosheim's proofs of this strange assertion, because he alleged none. Destitute of materials, either to invalidate or confirm the fact, I made a slight mention, in a short note, of a correspondence which had been carried on between Archbishop Wake and Dr. Du Pin, with the particulars of which I was not acquainted; and, in this my ignorance, I only made a general observation, drawn from Dr. Wake's known zeal for the protestant religion, which was designed, not to confirm that assertion, but rather to insinuate my disbelief of it. It never could come into my head, that the

APPEND.
III.

churches, which he had successfully endeavoured to alleviate, by engaging George I. to intercede in their behalf; and then proceeds to express his desire of healing the differences that disturbed the union of the protestant churches abroad. "Interim (says he) dum hæc (i. e. the endeavours to relieve the Hungarian and Piedmontese churches) feliciter peraguntur, ignoscite, Fratres Dilectissimi, si majoris quidem laboris atque difficultatis, sed longè maximi nobis commodi inceptum vobis proponam: unionem nimirum," &c. Professor Turretin, in his work entitled, *Nubes Testium*, printed only the latter part of Dr. Wake's letter, beginning with the words, "Interim dum hæc feliciter, uti spero, peraguntur;" and Kierlingius, not having seen the preceding part of this letter, which relates to the Hungarian and Piedmontese churches, and with which these words are connected, took it into his head that these words were relative to the scheme of union between the English and Gallican churches. Nor did he only take this into his head by way of conjecture, but he affirms, very sturdily and positively, that the words have this signification: "Hæc verba (says he) tangunt pacis cum Gallis instaurandæ negotium, quod ex temporum rationibus, manifestum est." To show him, however, that he is grossly mistaken, I have published, among the annexed pieces (No. XX.) the whole Letter of Archbishop Wake to Turretin.

APPEND ^{111.} interests of the protestant religion would have been safe in Archbishop Wake's hands, had I given the smallest degree of credit to Dr. Mosheim's assertion, or even suspected that that eminent prelate was inclined to form an union between the English and Gallican churches, founded on this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines.

If the author of the Confessional had given a little more attention to this, he could not have represented me as confirming the fact alleged by Mosheim, much less as giving it, what he is pleased to call, the sanction of my approbation. I did not confirm the fact; for I only said there was a correspondence on the subject, without speaking a syllable of the displeasing condition that forms the charge against Dr. Wake. I shall not enter here into a debate about the grammatical import of my expressions; as I have something more interesting to present to the reader, who is curious of information about Archbishop Wake's real conduct in relation to the correspondence already mentioned. I have been favoured with authentic copies of the letters which passed in this correspondence, which are now in the hands of Mr. Beauvoir of Canterbury, the worthy son of the clergyman who was chaplain to Lord Stair in the year 1717, and also with others, from the valuable collection of manuscripts left by Dr. Wake to the library of Christ's Church College in Oxford. It is from these letters that I have drawn the following account, at the end of which copies of them are printed, to serve as proofs of the truth of this relation, which I publish with a disinterested regard to truth. This impartiality may be, in some measure, expected from my situation in life, which has placed me at a distance from the scenes of religious and ecclesiastical contention

in England, and cut me off from those personal APPEND. III. connexions, that nourish the prejudices of a party spirit, more than many are aware of; but it would be still more expected from my principles, were they known.

From this narrative, confirmed by authentic papers, it will appear with the utmost evidence :

1st, That Archbishop Wake was not the first mover in this correspondence, nor the person that formed the project of union between the English and Gallican churches.

2dly, That he never made any concessions, nor offered to give up, for the sake of peace, any one point of the established doctrine and discipline of the church of England, in order to promote this union.

3dly, That any desires of union with the church of Rome, expressed in the archbishop's letters, proceeded from the hopes (well-founded, or illusory, is not my business to examine here) that he at first entertained of a considerable reformation in that church, and from an expectation that its most absurd doctrines would fall to the ground, if they could once be deprived of their great support, the papal authority;—the destruction of which authority was the very basis of this correspondence.

It will further appear, that Dr. Wake considered union in external worship, as one of the best methods of healing the uncharitable dissensions that are often occasioned by a variety of sentiments in point of doctrine, in which a perfect uniformity is not to be expected. This is undoubtedly a wise principle, when it is not carried too far; and whether or no it was carried too far by this eminent prelate, the candid reader is left to judge from the following relation :

In the month of November, 1717, Archbishop Wake wrote a letter to Mr. Beauvoir, chaplain

APPEND. to the Earl of Stair, then ambassador at Paris,
 III. in which his Grace acknowledges the receipt of
 several obliging letters from Mr. Beauvoir. This
 is manifestly the first letter which the prelate
 wrote to that gentleman, and the whole contents
 of it are matters of a literary nature [f]. In
 answer to this letter, Mr. Beauvoir, in one dated

[f] The perusal of this letter (which the reader will find among the pieces here subjoined, No. I.) is sufficient to remove the suspicions of the author of the Confessional, who seems inclined to believe, that Archbishop Wake was the first mover in the project of uniting the English and Gallican churches. This author having mentioned Mr. Beauvoir's letter, in which Du Pin's desire of this union is communicated to the archbishop, asks the following question: "Can any man be certain that Beauvoir mentioned this merely out of his own head, and without some previous occasion given, in the archbishop's letter to him, for such a conversation with the Sorbonne doctors *?" I answer to this question, that every one who reads the archbishop's letter of the 28th of November, to which this letter of Mr. Beauvoir's is an answer, may be very certain that Dr. Wake's letter did not give Mr. Beauvoir the least occasion for such a conversation, but relates entirely to the Benedictine edition of St. Chrysostom, Martene's *Thesaurus Anecdotorum*, and Moreri's Dictionary. But, says our author, there is an &c. in this copy of Mr. Beauvoir's letter, very suspiciously placed, as if to cover something improper to be disclosed †. But really if any thing was covered here, it was covered from the archbishop as well as from the public, since the very same &c. that we see in the printed copy of Mr. Beauvoir's letter stands in the original. Besides, I would be glad to know, what there is in the placing of this &c. that can give rise to suspicion? The passage of Beauvoir's letter runs thus: "They (the Sorbonne doctors) talked as if the whole kingdom was to appeal to the future general council, &c. They wished for an union with the church of England, as the most effectual means to unite all the Western Churches." It is palpably evident, that the &c. here has not the least relation to the union in question, and gives no sort of reason to suspect any thing but the spirit of discontentment, which the insolent proceedings of the court of Rome had excited among the French divines.

* See the 2d edition of the Confessional, pref. p. lxxviii. note w.

† The other reflections that the author has there made upon the correspondence between Archbishop Wake and the doctors of Sorbonne are examined in the following note.

the 11th of December, 1717, O. S. gives the APPEND.
III.
archbishop the information he desired, about the method of subscribing to a new edition of St. Chrysostom, which was at that time in the press at Paris, and then mentions his having dined with Du Pin, and three other doctors of the Sorbonne, who talked as if the whole kingdom of France was to appeal (in the affair of the bull Unigenitus) to a future general council, and who wished for an union with the church of England, as the most effectual means to unite all the western churches. Mr. Beauvoir adds, that Dr. Du Pin had desired him to give his duty to the archbishop [g]. Here we see the first hint, the very first overture that was made, relative to a project of union between the English and Gallican churches; and this hint comes originally from the doctors of the Sorbonne, and is not at all occasioned by any thing contained in preceding letters from Archbishop Wake to Mr. Beauvoir since the one only letter which Mr. Beauvoir had hitherto received from that eminent prelate, was entirely taken up in inquiries about some new editions of books that were then publishing at Paris.

Upon this, the archbishop wrote a letter to Mr. Beauvoir, in which he makes honourable mention of Du Pin as an author of merit; and expresses his desire of serving him, with that benevolent politeness which reigns in our learned prelate's letters, and seems to have been a striking line in his amiable character [h]. Dr. Du

[g] See the letters subjoined, No. II.

[h] This handsome mention of Dr. Du Pin, made by the archbishop, gives new subject of suspicion to the author of the Confessional. He had learned the fact from the article Wake, in the Biographia Britannica; "but, (says he), we are left to guess what this handsome mention was;—had the biographer given us this letter, together with that of November 27, they might probably

APPEND. ^{III.} Pin improved this favourable occasion of writing to the archbishop a letter of thanks, dated

(it would have been more accurate to have said possibly) have discovered what the biographer did not want we should know, namely, the share Dr. Wake had in forming the project of an union between the two churches *. This is guessing with a wit-ness:—and it is hard to imagine how the boldest calculator of probabilities could conclude from Dr. Wake's handsome mention of Dr. Du Pin, that the former had a share, of any kind, in forming the project of union, now under consideration. For the ingenious guesser happens to be quite mistaken in his conjecture; and I hope to convince him of this, by satisfying his desire. He desires the letter of the 27th, (or rather the 28th) of November; I have referred to it in the preceding note, and he may read it at the end of this account †. He desires the letter in which handsome mention is made of Du Pin; and I can assure him, that in that letter there is not a single syllable relative to an union. The passage that regards Dr. Du Pin is as follows: "I am much obliged to you (says Dr. Wake, in his letter to Mr. Beauvoir, dated January 2d, 1717-18), for making my name known to Dr. Du Pin. He is a gentleman by whose labours I have profited these many years. And I do really admire how it is possible for one man to publish so much, and yet so correctly, as he has generally done. I desire my respects to him; and that if there be any thing here whereby I may be servicable to him, he will freely command me." Such was the archbishop's handsome mention of Du Pin; and it evidently shows that till then, there never had been any communication between them. Yet these are all the proofs which the author of the Confessional gives of the probability that the archbishop was the first mover in this affair.

"But his Grace accepted the party, a formal treaty commences, and is carried on in a correspondence of some length," &c. says the author of the Confessional. And I would candidly ask that author, upon what principles of Christianity, reason, or charity, Dr. Wake could have refused to hear the proposals, terms, and sentiments of the Sorbonne doctors, who discovered an inclination to unite with his church? The author of the Confessional says elsewhere, "that it was, at the best, officious and presumptuous in Dr. Wake to enter into a negotiation of this nature, without authority from the church or the government ‡." But the truth is, that he entered into no negotiation or treaty on this

↙ Confessional, 2d edit. pref. p. lxviii.
 * No. I. † Id. ib. p. lxxv.

January 31 (February 11), 1717-18; in which, APPEND.
towards the conclusion, he intimates his desire of III.

head; he considered the letters that were written on both sides as a personal correspondence between individuals, which could not commence a negotiation, until they had received the proper powers from their respective sovereigns.—And I do think the archbishop was greatly in the right to enter into this correspondence, as it seemed very likely, in the then circumstances of the Gallican church, to serve the protestant interest, and the cause of Reformation. If, indeed, in the course of this correspondence, Dr. Wake had discovered any thing like what Mosheim imputes to him, even a disposition towards an union, “founded upon the condition that each of the two churches should retain the greatest part of their respective and peculiar doctrines,” I should think his conduct liable to censure. But no such thing appears in the archbishop’s letters, which I have subjoined to this account, that the candid examiner may receive full satisfaction in this affair. Mosheim’s mistake is palpable, and the author of the Confessional seems certainly to have been too hasty in adopting it. He alleges, that the archbishop might have maintained the justice and orthodoxy of every individual article of the church of England, and yet give up some of them for the sake of peace*. But the archbishop expressly declares, in his letters, that he would give up none of them, and that, though he was a friend to peace, he was still a greater friend to truth. The author’s reflection, that without some concessions on the part of the archbishop, the treaty could not have gone a step farther, may be questioned in theory; for treaties are often carried on for a long time without concessions on both sides, or perhaps on either; and the archbishop might hope, that Du Pin, who had yielded several things, would still yield more; but this reflection is overturned by the plain fact. Besides, I repeat what I have already insinuated, that this correspondence does not deserve the term of a treaty†. Proposals were made only on Du Pin’s side; and these proposals were positively rejected by the archbishop, in his letters to Mr. Beauvoir. Nor did he propose any thing in return to either of the Sorbonne doctors, that they should entirely renounce the authority of the pope, hoping, though perhaps too fancifully, that, when this was done, the two churches might come to an agreement about other matters, as far as was necessary. But the author of the Confessional supposes, that the archbishop must have made some concessions: because the letters on both sides were sent to Rome, and received there “as so many trophies gained

* Id. ib. p. lxxix.

† See below, note [y], and the letters subjoined, No. XI.

APPEND. an union between the English and Gallican
 III. churches, and observes, that the difference, in most
 points, between them was not so great as to render
 a reconciliation impracticable ; and that it was his
 earnest wish, that all Christians were united in one
 sheepfold. His words are, “ *Unum addam cum
 bona venia tua, me vehementer optare, ut unionis
 inter Ecclesias Anglicanam et Gallicanam in-
 eundæ via aliqua inveniri posset: non ita su-
 mus ab invicem in plerisque dissiti, ut non possi-
 mus mutuo reconciliari. Atque utinam Christiani
 omnes essent unum ovile.*” The archbishop wrote
 an answer to this letter, dated February 13-24,
 1717-18, in which he asserts, at large, the purity

from the enemies of the church.” This supposition, however, is somewhat hasty. Could nothing but concessions from the archbishop make the court of Rome consider them in that light? Would they not think it a great triumph, that they had obliged Du Pin's party to give up the letters as a token of their submission, and defeated the archbishop's design of engaging the Gallican church to assert its liberty, by throwing off the papal yoke? If Dr. Wake made concessions, where are they? And if these were the trophies, why did not the partisans of Rome publish authentic copies of them to the world? Did the author of the Confessional ever hear of a victorious general, who carefully hid under ground the standards he had taken from the enemy? This, indeed, is a new method of dealing with trophies. Our author, however, does not, as yet, quit his hold; he alleges, that the French divines could not have acknowledged the Catholic benevolence of the archbishop, if he made no concessions to them. This reasoning would be plausible, if charity towards those that err consisted in embracing their errors; but this is a definition of charity that, I fancy, the ingenious author will give up, upon second thoughts. Dr. Wake's catholic benevolence consisted in his esteem for the merit and learning of his correspondents, in his compassion for their servitude and their errors, in his desire of the reformation and liberty of their church, and his propensity to live in friendship and concord, as far as was possible, with all that bear the Christian name. And this disposition, so suitable to the benevolent genius of Christianity, will always reflect a true and solid glory upon his character as a Christian bishop.

of the church of England, in faith, worship, APPEND.
government, and discipline, and tells his corres- III.
pondent, that he is persuaded that there are few things in the doctrine and constitution of that church which even he himself (Du Pin) would desire to see changed; the original words are: "Aut ego vehementer fallor, aut in ea pauca admodum sunt, quæ vel tu immutanda velles;" and again, "Sincere judica, quid in hac nostra Ecclesia invenias, quod jure damnari debeat, aut nos atra hereticorum, vel etiam schismaticorum nota inurere." The zeal of the venerable prelate goes still farther; and the moderate sentiments which he observed in Dr. Du Pin's letter induced him to exhort the French to maintain, if not to enlarge, the rights and privileges of the Gallican church, for which the present disputes, about the constitution Unigenitus, furnish the most favourable occasion. He also expresses his readiness to concur in improving any opportunity that might be offered by these debates to form an union, that might be productive of a further reformation, in which, not only the most rational protestants, but also a considerable number of the Roman catholic churches should join with the church of England; "si exhinc (says the archbishop, speaking concerning the commotions excited by the Constitution) aliquid amplius elici possit ad unionem nobiscum Ecclesiasticam ineundam; unde forte nova quædam Reformatio exoriat, in quam non solum ex Protestantibus optimi quique, verum etiam pars magna Ecclesiarum Communions Romano-Catholicæ una nobiscum conveniant."

Hitherto we see that the expressions of the two learned doctors of the English and Gallican churches, relating to the union under consideration, are of a vague and general nature. When they were thus far advanced in their correspondence, an event happened which rendered it

APPEND. more close, serious, and interesting, and even
 III. brought on some particular mention of preliminary terms, and certain preparatives for a future negotiation. The event I mean was a discourse delivered in an extraordinary meeting of the Sorbonne, March 17-28, 1717-18, by Dr. Patrick Piers de Girardin, in which he exhorts the doctors of that society to proceed in their design of revising the doctrines and rules of the church, to separate things necessary from those which are not so, by which they will show the church of England that they do not hold every decision of the pope for an article of faith. The learned orator observes farther (upon what foundation it is difficult to guess), that the English church may be more easily reconciled than the Greek was; and that the disputes between the Gallican church and the court of Rome, removing the apprehensions of papal tyranny, which terrified the English from the catholic communion, will lead them back into the bosom of the church, with greater celerity than they formerly fled from it: “Facient (says he) profecto offensiones, quæ vos inter et Senatum Capitolinum videntur intervenisse, ut Angli, deposito servitutis metu, in Ecclesiæ gremium revolent alacrius, quam olim inde, quorundam exosi tyrannidem, avolarunt. Meministis ortas inter Paulum et Barnabam dissensiones animorum tandem eo recidisse, ut singuli propagandæ in diversis regionibus Fidei felicius insudaverint sigillatim, quam junctis viribus fortasse insudassent.” This last sentence (in which Dr. Girardin observes that Paul and Barnabas probably made more converts in consequence of their separation, than they would have done had they travelled together and acted in concert), is not a little remarkable; and, indeed, the whole passage discovers rather a desire of making proselytes, than an inclination to form a

coalition founded upon concessions and some re-
formation on the side of popery. It may, per-
haps, be alleged, in opposition to this remark,
that prudence required a language of this kind
in the infancy of a project of union, whatever con-
cessions might be offered afterwards to bring
about its execution. And this may be true.

APPEND.
III.
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After the delivery of this discourse in the Sorbonne, Dr. Du Pin showed to Girardin Archbishop Wake's letter, which was also communicated to Cardinal De Noailles, who admired it greatly, as appears by a letter of Dr. Piers de Girardin to Dr. Wake, written, I believe, April 18-29, 1718. Before the arrival of this letter, the archbishop had received a second from Dr. Du Pin, and also a copy of Girardin's discourse. But he does not seem to have entertained any notion, in consequence of all this, that the projected union would go on smoothly. On the contrary, he no sooner received these letters than he wrote to Mr. Beauvoir (April 15, 1718), that it was his opinion, that neither the regent nor the cardinal would ever come to a rupture with the court of Rome; and that nothing could be done, in point of doctrine, until this rupture was brought about. He added, that fundamentals should be distinguished from matters of lesser moment, in which differences or errors might be tolerated. He expresses a curiosity to know the reception which his former letter to Du Pin had met with; and he wrote again to that ecclesiastic, and also to Girardin, May 1, 1718, and sent both his letters towards the end of that month.

The doctors of the Sorbonne, whether they were set in motion by the real desire of an union with the English church, or only intended to make use of this union as a means of intimidating the court of Rome, began to form a plan of reconciliation, and to specify the terms upon which they were willing to bring it into execution. Mr. Beauvoir

APPEND ^{III.} acquaints the archbishop, July 16 (probably N. S.), 1718, that Dr. Du Pin had made a rough draught of an essay towards an union, which Cardinal De Noailles desired to peruse before it was sent to his Grace; and that both Du Pin and Girardin were highly pleased with his Grace's letters to them. These letters, however, were written with a truly protestant spirit; the archbishop insisted, in them, upon the truth and orthodoxy of the articles of the church of England; and did not make any concession, which supposed the least approximation to the peculiar doctrines, or the smallest approbation of the ambitious pretensions, of the church of Rome; he observed, on the contrary, that it was now the time for Dr. Du Pin, and his brethren of the Sorbonne, to declare openly their true sentiments with respect to the superstition and tyranny of that church; that it was the interest of all Christians to unmask that court, and to reduce its authority to its primitive limits; and that, according to the fundamental principle of the Reformation in general, and of the church of England in particular, Jesus Christ is the only founder, source, and head of the church. Accordingly, when Mr. Beauvoir had acquainted the archbishop with Du Pin's having formed a plan of union, his Grace answered in a manner which showed that he looked upon the removal of the Gallican church from the jurisdiction of Rome as an essential preliminary article, without which no negotiation could even be commenced. "To speak freely (says the prelate, in his letter of the 11th of August to Mr. Beauvoir), I do not think the regent (the duke of Orleans) yet strong enough in his interest, to adventure at a separation from the court of Rome. Could the regent openly appear in this, the divines would follow, and a scheme might fairly be offered for such an union, as alone is requisite, between

the English and Gallican church. But, till the time comes that the state will enter into such a work, all the rest is mere speculation. It may amuse a few contemplative men of learning and probity, who see the errors of the church, and groan under the tyranny of the court of Rome. It may dispose them secretly to wish well to us, and think charitably of us; but still they must call themselves catholics, and us heretics; and to all outward appearance say mass, and act so as they have been wont to do. If, under the shelter of Gallican privileges, they can now and then serve the state by speaking big in the Sorbonne, they will do it heartily: but that is all, if I am not greatly mistaken.”

APPEND.
III.



Soon after this, the archbishop received Du Pin's *Commonitorium*, or advice relating to the method of re-uniting the English and Gallican churches; of the contents of which it will not be improper to give here a compendious account, as it was read in the Sorbonne, and was approved of there, and as the concessions it contains, though not sufficient to satisfy a true protestant, are yet such as one would not expect from a very zealous papist. Dr. Du Pin, after some reflections, in a tedious preface on the Reformation and the present state of the church of England, reduces the controversy between the two churches to three heads, *viz.* Articles of Faith; Rules and Ceremonies of Ecclesiastical discipline; and Moral Doctrine, or rules of practice; and these he treats, by entering into an examination of the thirty-nine articles of the church of England. The first five of these articles he approves. With regard to the sixth, which affirms that the scripture contains all things necessary to salvation, he expresses himself thus: “This we will readily grant, provided that you do not entirely exclude tradition, which doth not exhibit new articles of faith, but

APPEND. confirms and illustrates those which are contained in the sacred writings, and places about them new guards to defend them against gainsayers [i]," &c. The doctor thinks that the Apocryphal Books will not occasion much difficulty. He is, indeed, of opinion, that "they ought to be deemed canonical, as those books concerning which there were doubts for some time;" yet, since they are not in the first or Jewish canon, he will allow them to be called Deutero-canonical. He consents to the Xth article, which relates to free-will, provided by the word power be understood what school divines call *potentia proxima*, or a direct and immediate power, since without a remote power of doing good works, sin could not be imputed.

With respect to the XIth article, which contains the doctrine of justification, Dr. Du Pin expresses thus the sentiments of his brethren: "We do not deny that it is by faith alone that we are justified, but we maintain that faith, charity, and good works are necessary to salvation; and this is acknowledged in the following (*i. e.* the XIIth) article [k]."

Concerning the XIIIth article, the doctor observes, "that there will be no dispute, since many divines of both communions embrace the doctrine contained in that article," (*viz.* that works done before the grace of Christ are not pleasing to God, and have the nature of sin.) He indeed thinks "it very harsh to say, that all those

[i] The original words are: "Hoc lubenter admittemus, modo non excludatur Traditio, quæ Articulos Fidei novos non exhibet, sed confirmat et explicat ea, quæ in Sacris Literis habentur; ac adversus aliter sapientes munit eos novis cautionibus, ita ut non nova dicantur, sed antiqua nove."

[k] The original words are: Fide solâ in Christum nos justificari, quod Articulo XImo exponitur, non inficiamur; sed fide, charitate, et adjunctis bonis operibus, quæ omnino necessaria sunt ad salutem, ut articulo sequenti agnoscitur.

actions are sinful which have not the grace of Christ for their source;" but he considers this rather as a matter of theological discussion than as a term of fraternal communion [1].

APPEND.
III.

On the XIVth article, relating to works of Supererogation (undoubtedly one of the most absurd and pernicious doctrines of the Romish church), Dr. Du Pin observes, that "works of Supererogation mean only works conducive to salvation, which are not matter of strict precept, but of counsel only; that the word, being new, may be rejected, provided it be owned that the faithful do some such works."

The doctor makes no objection to the XV, XVI, XVII, and XVIIIth articles.

His observation on the XIXth is, that to the definition of the church, the words, under lawful pastors, ought to be added; and that though all particular churches, even that of Rome, may err, it is needless to say this in a confession of faith.

He consents to the decision of the XXth article, which refuses to the church the power of ordaining any thing that is contrary to the word of God; but he says, it must be taken for granted, that the church will never do this in matters which overturn essential points of faith, or, to use his own words, *quæ fidei substantiam evertant*.

It is in consequence of this notion that he remarks, in the XXIst article, that general councils, received by the universal church, cannot err; and that, though particular councils may, yet every private man has not a right to reject what he thinks contrary to scripture.

As to the important points of controversy con-

[1] "De Articulo XIIImo nulla lis erit, cum multi theologi in eadem versentur sententiâ. Durius videtur id dici, eas omnes actiones quæ ex gratiâ Christi non fiunt, esse peccata. Nolim tamen de hac re desceptari, nisi inter theologos."

APPEND. tained in the XXIIId article, the doctor endeavours to mince matters as nicely as he can, to see if he can make the cable pass through the eye of the needle; and for this purpose observes, that souls must be purged, i. e. purified from all defilement of sin, before they are admitted to celestial bliss; that the church of Rome doth not affirm this to be done by fire; that indulgences are only relaxations or remissions of temporal penalties in this life; that the Roman catholics do not worship the cross, nor relics, nor images, nor even saints before their images, but only pay them an external respect, which is not of a religious nature; and that even this external demonstration of respect is a matter of indifference, which may be laid aside or retained without harm.

He approves of the XXIIId article; and does not pretend to dispute about the XXIVth, which ordains the celebration of divine worship in the vulgar tongue. He indeed excuses the Latin and Greek churches for preserving their ancient languages; alleges, that great care has been taken that every thing be understood by translations; but allows, that divine service may be performed in the vulgar tongue, where that is customary.

Under the XXVth article, he insists that the five Romish sacraments be acknowledged as such, whether instituted immediately by Christ or not.

He approves of the XXVIth and XXVIIth articles; and he proposes expressing that part of the XXVIIIth, that relates to transubstantiation, (which term he is willing to omit entirely) in the following manner: "That the bread and wine are really changed into the body and blood of Christ, which last are truly and really received by all, though none but the faithful partake of any benefit from them." This extends also to the XXIXth article.

Concerning the XXXth, he is for mutual toleration, and would have the receiving the communion in both kinds held indifferent, and liberty left to each church to preserve, or change, or dispense, on certain occasions, with its customs.

APPEND.
III.

He is less inclined to concessions on the XXXIst article, and maintains that the sacrifice of Christ is not only commemorated, but continued, in the eucharist, and that every communicant offers him along with the priest.

He is not a warm stickler for the celibacy of the clergy, but consents so far to the XXXIId article, as to allow that priests may marry, where the laws of the church do not prohibit it.

In the XXXIIIId and XXXIVth articles he acquiesces without exception.

He suspends his judgment with respect to the XXXVth, as he never perused the homilies mentioned therein.

As to the XXXVIth, he would not have the English ordinations pronounced null, though some of them, perhaps, are so; but thinks that, if an union be made, the English clergy ought to be continued in their offices and benefices, either by right or indulgence, *sive ex jure, sive ex indulgentia ecclesiæ.*

He admits the XXXVIIth, so far as relates to the authority of the civil power; denies all temporal and all immediate spiritual jurisdiction of the pope; but alleges, that, by virtue of his primacy, which moderate (he ought to have said immoderate) church of England men do not deny, he is bound to see that the true faith be maintained; that the canons be observed every where; and, when any thing is done in violation of either, to provide the remedies prescribed for such disorders by the canon laws, *secundum leges canonicas, ut malum resarciatur, procurare.* As to the rest, he is of opinion, that every church ought to enjoy

APPEND. its own liberties and privileges, which the pope
 III. has no right to infringe. He declares against
 going too far (the expression is vague, but the man probably meant well) in the punishment of heretics, against admitting the inquisition into France, and against wars without a just cause.

The XXXVIIIth and XXXIXth articles he approves. Moreover, in the discipline and worship of the church of England he sees nothing amiss; and thinks no attempts should be made to discover, or prove by whose fault the schism was begun. He further observes, "that an union between the English and French bishops and clergy may be completed, or at least advanced without consulting the Roman pontiff, who may be informed of the union as soon as it is accomplished, and may be desired to consent to it; that, if he consents to it, the affair will then be finished; and that, even without his consent, the union shall be valid; that, in case he attempts to terrify by his threats, it will then be expedient to appeal to a general council." He concludes by observing, "that this arduous matter must first be discussed between a few; and if there be reason to hope that the bishops, on both sides, will agree about the terms of the designed union, that then application must be made to the civil powers, to advance and confirm the work," to which he wishes all success [m].

It is from the effect which these proposals and terms made upon Archbishop Wake, that it will be most natural to form a notion of his sentiments with respect to the church of Rome. It

[m] "Unio fieri potest aut saltem promoveri, inconsulto Pontifice, qui, factâ unione, de eâ admonebitur, ac suppliciter rogabitur, ut velit ei consentire. Si consentiet, jam peracta res erit: sin abnuat, nihilominus valebit hæc unio. Et si minas intenet, ad Concilium Generale appellabitur."

appears evident, from several passages in the writings and letters of this eminent prelate, that he was persuaded that a reformation in the church of Rome could only be made gradually; that it was not probable that they would renounce all their follies at once; but that, if they once began to make concessions, this would set in motion the work of Reformation, which, in all likelihood, would receive new accessions of vigour, and go on until a happy change were effected. This way of thinking might have led the archbishop to give an indulgent reception to these proposals of Du Pin, which contained some concessions, and might be an introduction to more. And yet we find that Dr. Wake rejected this piece, as insufficient to serve as a basis, or ground-work, to the desired union. On receiving the piece, he immediately perceived that he had not sufficient ground for carrying on this negotiation, without previously consulting his brethren, and obtaining a permission from the king for this purpose. Besides this, he was resolved not to submit either to the direction of Dr. Du Pin, nor to that of the Sorbonne, in relation to what was to be retained, or what was to be given up, in the doctrine and discipline of the two churches; nor to treat with the church of Rome upon any other footing than that of a perfect equality in point of authority and power. He declared, more especially, that he would never comply with the proposals made in Dr. Du Pin's *Commonitorium*; of which I have now given the contents; observing that, though he was a friend to peace, he was still more a friend to truth: and that, "unless the Roman catholics gave up some of their doctrines and rites," an union with them could never be effected. All this is contained in a letter written by the archbishop to Mr. Beauvoir, on receiving Du Pin's *Commonitorium*. This letter is dated August 30,

APPEND.
III.

APPEND. 1718, and the reader will find a copy of it sub-
 III. joined to this Appendix [*n*]. About a month after,
 his grace wrote a letter to Dr. Du Pin, dated
 October 1, 1718, in which he complains of the
 tyranny of the pope, exhorts the Gallican doctors
 to throw off the papal yoke in a national council,
 since a general one is not to be expected; and
 declares that this must be the great preliminary
 and fundamental principle of the projected union,
 which being settled, an uniformity might be
 brought about in other matters, or a diversity of
 sentiments mutually allowed, without any viola-
 tion of peace or concord. The archbishop com-
 mends, in the same letter, the candour and open-
 ness that reigns in the Commonitorium; entreats
 Dr. Du Pin to write to him always upon the same
 footing, freely, and without disguise and reserve;
 and tells him, he is pleased with several things in
 that piece, and with nothing more than with the
 doctor's declaring it as his opinion, that there is
 not a great difference between their respective
 sentiments; but adds, that he cannot, at present,
 give his sentiments at large concerning that
 piece [*o*].

Dr. Wake seems to have aimed principally, in
 this correspondence, at bringing about a separa-
 tion between the Gallican church and the court
 of Rome. The terms in which the French divines
 often spoke about the liberties of their church
 might give him some hope that this separation
 would take place, if ever these divines were coun-
 tenanced by the civil power of France. But a
 man of the archbishop's sagacity could not ex-
 pect that they would enter into an union with
 any other national church all at once. He acted,
 therefore, with dignity, as well as with prudence,

[*n*] See this letter, No. III.

[*o*] See this letter to Du Pin, No. V. as also the archbishop's
 letters to Dr. P. Piers de Girardin, No. VI.

when he declined to explain himself on the proposals contained in Du Pin's Commonitorium. To have answered ambiguously would have been mean; and to have answered explicitly would have blasted his hopes of separating them from Rome, which separation he desired upon the principles of civil and ecclesiastical liberty, independent on the discussion of theological tenets. The archbishop's sentiments in this matter will still appear farther from the letters he wrote to Mr. Beauvoir, in the months of October, November, and December, 1718, and the January following, of which the proper extracts are here subjoined [p]. It appears from these letters, that Dr. Wake insisted still upon the abolition of the pope's jurisdiction over the Gallican church, and leaving him no more than a primacy of rank and honour, and that merely by ecclesiastical authority, as he was once bishop of the imperial city; to which empty title our prelate seems willing to have consented, provided it was attended with no infringement of the independency and privileges of each particular country, and each particular church. "Si quam prærogativam (says the archbishop in his letter to Girardin [q], after having defied the court of Rome to produce any precept of Christ in favour of the primacy of its bishop) ecclesiæ concilia sedis imperialis episcopo concesserint (etsi cadente imperio etiam ea prerogativa excidisse merito possit censi) tamen, quod ad me attinet, servatis semper regnorum juribus, ecclesiarum libertatibus, episcoporum dignitate, modo in cæteris conveniatur, per me licet, suo fruatur qualicumque Primatu; non ego illi locum primum, non inanem honoris titulum invideo. At in alias ecclesias dominari, &c. hæc nec nos unquam ferre potuimus, nec vos debetis."

APPEND.
III.
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[p] See No. IV. VII, VIII, IX, X.

[q] No. VI.

APPEND. ^{III.} It appears farther, from these letters, that any proposals or terms conceived by the archbishop, in relation to this project of union, were of a vague and general nature, and that his views terminated rather in a plan of mutual toleration than in a scheme for effectuating an entire uniformity. The scheme that seemed to his Grace the most likely to succeed was, that "the independence of every national church, or any other, and its right to determine all matters that arise within itself, should be acknowledged on both sides; that, for points of doctrine, they should agree, as far as possible, in all articles of any moment (as in effect the two churches either already did, or easily might); and in other matters, that a difference should be allowed until God should bring them to an union in them also [*r*]." It must be, however, observed, though the expression is still general, that the archbishop was for "purging out of the public offices of the church, all such things as hinder a perfect communion in divine service, so that persons coming from one church to the other might join in prayers, and the holy sacrament, and the public service [*s*]." He was persuaded, that, in the liturgy of the church of England, there was nothing but what the Roman catholics would adopt, except the single rubric relating to the eucharist; and that in the Romish liturgy there was nothing to which protestants object, but what the more rational Romanists agree might be laid aside, and yet the public offices be never the worse, or more imperfect for the want of it. He therefore thought it proper to make the demands already mentioned the groundwork of the project of union, at the beginning of

[*r*] See the pieces subjoined to this appendix, No. VIII.

[*s*] Ibid. id.

the negotiation; not that he meant to stop here, APPEND.
but that, being thus far agreed, they might the III.
more easily go farther, descend to particulars, and
render their scheme more perfect by degrees [*t*].

The violent measures of the court of Rome against that part of the Gallican church which refused to admit the constitution *Unigenitus* as an ecclesiastical law made the archbishop imagine that it would be no difficult matter to bring this opposition to an open rupture, and to engage the persons concerned in it to throw off the papal yoke, which seemed to be borne with impatience in France. The despotic bull of Clement XI. dated August 28, 1718, and which begins with the words "*pastoralis officii*," was a formal act of excommunication, thundered out against all the Anti-constitutionists, as the opposers of the bull *Unigenitus* were called; and it exasperated the doctors of the Sorbonne in the highest degree. It is to this that the archbishop alludes, when he says, in his letter to Mr. Beauvoir, dated the 23d of January 1718 [*u*], "At present he (the pope) has put them out of his communion. We have withdrawn ourselves from his; both are out of communion with him, and I think it is not material on which side the breach lies." But the wished-for separation from the court of Rome, notwithstanding all the provocations of its pontiff, was still far off. Though, on numberless occasions, the French divines showed very little respect for the papal authority, yet the renouncing it altogether was a step which required deep deliberation, and which, however inclined they might be to it, they could not make, if they were not seconded by the state. But from the state they were not likely to have any countenance. The

[*t*] Ibid. id.

[*u*] See the letters subjoined, No. X.

APPEND. regent of France was governed by the Abbé Du Bois, and the Abbé Du Bois was aspiring eagerly after a cardinal's cap. This circumstance (not more unimportant than many secret connexions and trivial views that daily influence the course of public events, the transactions of government, and the fate of nations) was sufficient to stop the Sorbonne and its doctors in the midst of their career; and, in effect, it contributed greatly to stop the correspondence of which I have been now giving an account, and to nip the project of union in the bud. The correspondence between the archbishop and the two doctors of the Sorbonne had been carried on with a high degree of secrecy. This secrecy was prudent, as neither of the corresponding parties was authorised by the civil powers to negotiate an union between the two churches [y]; and, on Dr. Wake's part, it was partly owing to his having nobody that he could trust with what he did. He was satisfied (as he says in a letter to Mr. Beauvoir) "that most of the high-church bishops and clergy would readily come into such a design; but these (adds his grace) are not men either to be confided in, or made use of by me [z]."

The correspondence, however, was divulged; and the project of union engrossed the whole con-

[y] Dr. Wake seems to have been sensible of the impropriety of carrying on a negotiation of this nature, without the approbation and countenance of government. "I have always, (says he, in his letter to Mr. Beauvoir, which the reader will find at the end of this Appendix, No. XI.) took it for granted, that no step should be taken towards an union, but with the knowledge, approbation, and even by the authority of civil powers.—All, therefore, that has passed hitherto, stands clear of any exception as to the civil magistrate. It is only a consultation, in order to find out a way how an union might be made, if a fit occasion should hereafter be offered."

[z] See the letters subjoined, No. IX.

APPEND.
III.

versation of the city of Paris. Lord Stanhope and Lord Stair were congratulated thereupon by some great personages in the royal palace. The Duke Regent himself, and Abbé Du Bois, minister of foreign affairs, and Mr. Joli de Fleury, the attorney-general, gave the line at first, appeared to favour the correspondence and the project, and let things run on to certain lengths. But the Jesuits and constitutioners sounded the alarm, and overturned the whole scheme, by spreading a report, that Cardinal De Noailles, and his friends the Jansenists, were upon the point of making a coalition with the heretics. Hereupon, the regent was intimidated, and Du Bois had an opportunity of appearing a meritorious candidate for a place in the sacred college. Dr. Piers Girardin was sent for to court, was severely reprimanded by Du Bois, and strictly charged, upon pain of being sent to the bastile, to give up all the letters he had received from the Archbishop of Canterbury, as also a copy of all his own. The doctor was forced to obey; and all the letters were immediately sent to Rome, “as so many trophies (says a certain author) gained from the enemies of the church [a].” The archbishop’s letters were greatly admired, as striking proofs both of his catholic benevolence and extensive abilities.

Mr. Beauvoir informed the archbishop by a letter dated February 8, 1719, N. S. that Dr. Du Pin had been summoned by the Abbé Du Bois, to give an account of what had passed between him and Dr. Wake. This step naturally suspended the correspondence, though the archbishop was

[a] These trophies were the defeat of the moderate part of the Gallican church, and the ruin of their project to break the papal yoke, and unite with the church of England. See above, note [h], p. 85. where the conclusion which the author of the Confessional has drawn from this expression is shown to be groundless.

APPEND. at a loss, at first, whether he should look upon it
 III. as favourable, or detrimental, to the projected
 union [b]. The letters which he wrote to Mr. Beauvoir and Dr. Du Pin after this express the same sentiments which he discovered through the whole of this transaction [c]. The letter to Du Pin, more especially, is full of a pacific and reconciling spirit; and expresses the archbishop's desire of cultivating fraternal charity with the doctors, and his regret at the ill success of their endeavours towards the projected union. Du Pin died before this letter, which was retarded by some accident, arrived at Paris [d]. Before the archbishop had heard of his death, he wrote to Mr. Beauvoir, to express his concern that an account was going to be published of what had passed between the two doctors and himself; and his hope, "that they would keep in generals, as the only way to renew the good design, if occasion should serve, and to prevent themselves trouble from the reflections of their enemies," on account (as the archbishop undoubtedly means) of the concessions they had made, which, though insufficient to satisfy true protestants, were adapted to exasperate bigoted papists. The prelate adds, in the conclusion of this letter, "I shall be glad to know that your doctors still continue their good opinion of us. For, though we need not the approbation of men on our own account; yet I cannot but wish it as a means to bring them, if not to a perfect agreement in all things with us, (which is not presently to be expected,) yet to such an union as may put an end to the odious charges against

[b] See his letter to Mr. Beauvoir, in the pieces subjoined, No. XI. dated February 5, 1718-19, O. S. that is, February 16, 1719, N. S.

[c] See *ibid.* No. XI. XVIII.

[d] See his letter to Mr. Beauvoir, No. XV.

and consequential aversion of us, as heretics and schismatics, and, in truth, make them cease to be so.”

APPEND.
III.
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Dr. Du Pin (whom the archbishop very sincerely lamented, as the only man, after Mr. Ravechet, on whom the hopes of a reformation in France seemed to depend) left behind him an account of this famous correspondence. Some time before he died, he showed it to Mr. Beauvoir, and told him, that he intended to communicate it to a very great man (probably the regent). Mr. Beauvoir observed to the doctor, that one would be led to imagine, from the manner in which this account was drawn up, that the archbishop made the first overtures with respect to the correspondence, and was the first who intimated his desire of the union; whereas, it was palpably evident, that he (Dr. Du Pin) had first solicited the one and the other. Du Pin acknowledged this freely and candidly, and promised to rectify it, but was prevented by death.

It does not, however, appear, that Du Pin's death put a final stop to the correspondence; for we learn by a letter from the archbishop to Mr. Beauvoir, dated August 27, 1719, that Dr. Piers Girardin frequently wrote to his Grace. But the opportunity was past: the appellants from the bull *Unigenitus*, or the anti-constitutionists, were divided; the court did not smile at all upon the project, because the regent was afraid of the Spanish party and the Jesuits; and therefore the continuation of this correspondence after Du Pin's death was without effect.

Let the reader now, after having perused this historical account, judge of the appearance which Dr. Wake makes in this transaction. An impartial reader will certainly draw from this whole correspondence the following conclusions: That Archbishop Wake was invited to this correspond-

APPEND. ^{III.} ence by Dr. Du Pin, the most moderate of all the Roman catholic divines; that he entered into it with a view to improve one of the most favourable opportunities that could be offered, of withdrawing the church of France from the jurisdiction of the pope, a circumstance which must have immediately weakened the power of the court of Rome; and, in its consequences, offered a fair prospect of a farther reformation in doctrine and worship, as the case happened in the church of England, when it happily threw off the papal yoke;—that he did not give Du Pin, or any of the doctors of the Sorbonne, the smallest reason to hope that the church of England would give up any one point of belief or practice, to the church of France; but insisted, on the contrary, that the latter should make alterations and concessions, in order to be reconciled to the former;—that he never specified the particular alterations which would be requisite to satisfy the rulers and doctors of the church of England; but only expressed a general desire of an union between the two churches, if that were possible, or at least of a mutual toleration of each other; that he never flattered himself, that this union could be perfectly accomplished, or that the doctors of the Gallican church would be entirely brought over to the church of England; but thought that every advance made by them, and every concession, must have proved really advantageous to the protestant cause.

The pacific spirit of Dr. Wake did not only discover itself in his correspondence with the Romish doctors, but in several other transactions in which he was engaged by his constant desire of promoting union and concord among Christians. For it is well known, that he kept up a constant friendly correspondence with the most eminent ministers of the foreign protestant churches, and

showed a fraternal regard to them, notwithstanding the difference of their discipline and government from that of the church of England. In a letter written to the learned Le Clerc, in the year 1716, he expresses, in the most cordial terms, his affection for them, and declares positively, that nothing can be farther from his thoughts, than the notions adopted by certain bigoted and furious writers, who refuse to embrace the foreign protestants as their brethren, will not allow their religious assemblies the denomination of churches, and deny the validity of their sacraments. He declares, on the contrary, these churches to be true Christian churches, and expresses a warm desire of their union with the church of England. It will be, perhaps, difficult to find, in any epistolary composition, ancient or modern, a more elegant simplicity, a more amiable spirit of meekness, moderation, and charity, and a happier strain of that easy and unaffected politeness, which draws its expressions from a natural habit of goodness and humanity, than we meet with in this letter [e]. We see this active and benevolent prelate still continuing to interest himself in the welfare of the protestant churches abroad. In several letters, written in the year 1718 and 1719, to the pastors and professors of Geneva and Switzerland, who were then at variance about the doctrines of predestination and grace, and some other abstruse points of metaphysical theology, the archbishop recommends earnestly to them a spirit of mutual toleration and forbearance, entreats them particularly to be moderate in their demands of subscription to articles of faith, and proposes to them the example of the church of England, as worthy of imitation in this respect. In one of these letters, he exhorts the doctors of Geneva not to go too

APPEND.
III.


[e] See an extract of it among the pieces subjoined, No. XIX.

APPEND. far in explaining the nature, determining the
 III. sense, and imposing the belief of doctrines, which
 the divine wisdom has not thought proper to
 reveal clearly in the holy scriptures, and the ignorance of which is very consistent with the state of salvation ; and he recommends the prudence of the church of England, which has expressed these doctrines in such general terms in its articles, that persons who think very differently about the doctrines may subscribe the articles without wounding their integrity [*f*]. His letters to Professor Schurer, of Bern, and the excellent and learned John Alphonso Turretin, of Geneva, are in the same strain of moderation and charity, and are here subjoined [*g*], as every way worthy of the reader's perusal. But what is more peculiarly worthy of attention here is a letter written May 22, 1719, [*h*], to Mr. Jablonski of Poland, who, from a persuasion of Dr. Wake's great wisdom, discernment, and moderation, had proposed to him the following question, *viz.* "Whether it was lawful and expedient for the Lutherans to treat of an union with the church of Rome ; or whether all negotiations of this kind ought not to be looked upon as dangerous and delusive?" The archbishop's answer to this question contains a happy mixture of protestant zeal, and Christian charity. He gives the strongest cautions to the Polish Lutherans against entering into any treaty of union with the Roman catholics than on a footing of perfect equality, and in consequence of a previous renunciation, on the part of the latter, of the tyranny, and even of the superiority and jurisdiction of the church of Rome and its pontiff : and as to what concerns points of doctrine, he ex-

[*f*] See the pieces here subjoined, No. XX.

[*g*] See these letters, Nos. XXI, XXII, XXIII.

[*h*] Ibid. No. XXV.

horts them not to sacrifice truth to temporal advantages, or even to a desire of peace. It would carry us too far were we to give a minute account of Dr. Wake's correspondence with the protestants of Nismes, Lithuania, and other countries: it may however be affirmed, that no prelate, since the Reformation, had so extensive a correspondence with the protestants abroad, and none could have a more friendly one.

APPEND.
III.


It does not appear that the dissenters in England made to the archbishop any proposals relative to an union with the established church; or that he made any proposals to them on that head. The spirit of the times, and the situation of the contending parties, offered little prospect of success to any scheme of that nature. In Queen Anne's time, he was only bishop of Lincoln; and the disposition of the House of Commons, and of all the Tory part of the nation, was then so unfavourable to the dissenters, that it is not at all likely that any attempt towards re-uniting them to the established church would have passed into a law. And in the next reign, the face of things was so greatly changed in favour of the dissenters, and their hopes of recovering the rights and privileges of which they had been deprived were so sanguine, that it may be well questioned, whether they would have accepted the offer of an union, had it been made to them. Be that as it will, one thing is certain, and it is a proof of Archbishop Wake's moderate and pacific spirit, that in the year 1714, when the spirit of the court, and of the triumphant part of the ministry was, with respect to the Whigs in general, and to dissenters in particular, a spirit of enmity and oppression, this worthy prelate had the courage to stand up in opposition to the schism-bill, and to protest against it as a hardship upon the dissenters. This step, which must have blasted his credit at court, and proved detrimental to his

APPEND. private interest, as matters then stood, showed
III. that his regard for the dissenters was friendly and sincere. It is true, four years after this, when it was proposed to repeal the schism-bill and the act against occasional conformity, both at once, he disapproved of this proposal. And this circumstance has been alleged as an objection to the encomiums that have been given to his tender regard for the dissenters, or at least as a proof that he changed his mind; and that Wake, bishop of Lincoln, was more their friend than Wake, archbishop of Canterbury. I do not pretend to justify this change of conduct. It seems to have been, indeed, occasioned by a change of circumstances. The dissenters, in their state of oppression during the ministry of Bolingbroke and his party, were objects of compassion; and those who had sagacity enough to perceive the ultimate object which that ministry had in view in oppressing them, must have interested themselves in their sufferings, and opposed their oppressors, from a regard to the united causes of protestantism and liberty. In the following reign, the credit of the dissenters rose: and, while this encouraged the wise and moderate men among them to plead with prudence and with justice their right to be delivered from several real grievances, it elated the violent (and violent men there are in all parties, nay, even in the cause of moderation) to a high degree. This rendered them formidable to all those who were jealous of the power, privileges, and authority, of the established church; and Archbishop Wake was probably of this number. He had protested against the shackles that were imposed upon them, when they lay under the frowns of government; but apprehending, perhaps, that the removing these shackles in the day of prosperity would render their motions towards power too rapid, he opposed the abrogation of the

very acts which he had before endeavoured to stifle in their birth. In this, however, it must be acknowledged, that the spirit of party mingled too much of its influence with the dictates of prudence; and that prudence, thus accompanied, was not very consistent with Dr. Wake's known principles of equity and moderation. As I was at a loss how to account for this part of the archbishop's conduct, I addressed myself to a learned and worthy clergyman of the church of England, who gave me the following answer; "Archbishop Wake's objection to the repeal of the Schism-act was founded on this consideration only, that such a repeal was needless, as no use had been made, or was likely to be made, of that act. It is also highly probable, that he would have consented, without hesitation, to rescind it, had nothing farther been endeavoured at the same time. But, considering what sort of spirit was then shown by the dissenters and others, it ought not to be matter of great wonder, if he was afraid, that from the repeal of the other act (viz. that against occasional conformity), considerable damage might follow to the church over which he presided; and even, supposing his fears to be excessive, or quite groundless, yet certainly they were pardonable in a man who had never done, nor designed to do, any thing disagreeable to the dissenters in any other affair, and who, in this, had the concurrence of some of the greatest and wisest of the English lords, and of the Earl of Ilay, among the Scotch, though a professed Presbyterian."

APPEND.
III.

However some may judge of this particular incident, I think it will appear from the whole tenour of Archbishop Wake's correspondence and transactions with Christian churches of different denominations, that he was a man of a pacific, gentle, and benevolent spirit, and an

APPEND. III. enemy to the feuds, animosities, and party-prejudices; which divide the professors of one holy religion; and by which Christianity is exposed to the assaults of its virulent enemies, and wounded in the house of its pretended friends. To this deserved eulogy, we may add what a learned and worthy divine [i] has said of this eminent prelate, considered as a controversial writer, even “that his accurate and superior knowledge of the nature of the Romish hierarchy, and of the constitution of the church of England, furnished him with victorious arms, both for the subversion of error and the defence of truth.”

[i] Dr. William Richardson, master of Emanuel College in Cambridge, and canon of Lincoln. See his noble edition and his very elegant and judicious continuation of Bishop Godwin's *Commentarius de Præsulibus Angliæ*, published in the year 1743, at Cambridge. His words (p. 167) are: “*Nemo uspiam Ecclesiæ Romanæ vel Anglicanæ statum penitus cognitum et exploratum habuit; et proinde in disputandi arenam prodiit tum ad oppugnandum tum ad propugnandum instructissimus.*”

AUTHENTIC COPIES OF THE ORIGINAL LETTERS,
FROM WHICH THE PRECEDING ACCOUNT IS
DRAWN.

No. I.

A letter from Archbishop Wake to Mr. Beauvoir.

Lambeth, Nov. 28, S. V. 1717.

I AM indebted to you for several kind letters, and some small tracts, which I have had the favour to receive from you. The last, which contains an account of the new edition that is going on of Chrysostome, I received yesterday. It will, no doubt, be a very valuable edition; but, as they propose to go on with it, I shall hardly live to see it finished. They do not tell us to whom here we may go for subscriptions: and it is too much trouble to make returns to Paris. They should, for their own advantage, say where subscriptions will be taken in London, and where one may call for the several volumes as they come out, and pay for the next that are going on.

Among the account of books you were pleased to send me, there is one with a very promising title, *Thesaurus Anecdotorum*, 5 volumes. I wish I could know what the chief of those anecdotes are; it may be a book very well worth having. I admire they do not disperse some sheets of such works. What they can add to make Moreri's Dictionary so very voluminous, I cannot imagine. I bought it in two exorbitant volumes, and thought it big enough so. While I am writing this, company is come in, so that I am forced to break off; and I can only assure you, that, upon all occasions, you shall find me very sincerely,

Reverend sir, your faithful friend,

W. CANT.

N. B. This is the earliest letter in the whole collection: and, by the beginning of it, seems to be the first which the archbishop wrote to Mr. Beauvoir.

APPEND.

III.

No. II.

A letter from Mr. Beauvoir to Archbishop Wake.

Paris, Dec. 11, 1717, O. S.

MY LORD,

I HAD the honour of your grace's letter of the 28th ultimo but Sunday last, and therefore could not answer it sooner. A person is to be appointed to receive subscriptions for the new edition of St. Chrysostome, and deliver the copies. Inclosed is an account of the Thesaurus Anecdotorum. Dr. Du Pin, with whom I dined last Monday, and with the Syndic of the Sorbonne, and two other doctors, tells me, that what swells Moreri's Dictionary, are several additions, and particularly the families of Great Britain. He hath the chief hand in this new edition. They talked as if the whole kingdom was to appeal to the future general council, &c. They wished for an union with the church of England, as the most effectual means to unite all the western churches. Dr. Du Pin desired me to give his duty to your grace, upon my telling him that I would send you an arrest of the parliament of Paris relating to him, and a small tract of his. I have transmitted them to Mr. Prevèreau, at Mr. Secretary Addison's office.

No. III.

A letter from Archbishop Wake to Mr. Beauvoir.

Aug. 30, 1718.

I TOLD you, in one of my last letters, how little I expected from the present pretences of a union with us. Since I received the papers you sent me, I am more convinced that I was not mistaken.

My task is pretty hard, and I scarce know how to manage myself in this matter. To go any farther than I have done in it, even as a divine only of the church of England, may meet with censure; and, as Archbishop of Canterbury, I cannot treat with these gentlemen. I do not think my character at all inferior to that of an Archbishop of Paris: on the contrary, without lessening the authority and dignity of the church of England, I must say it is in some respects superior. If the cardinal were in earnest for such an union, it would not be below him to treat with me himself about it. I should then have a sufficient ground to consult with my brethren, and to ask his majesty's leave to correspond with him concerning it. But to go on any farther with these gentlemen will only expose me to the censure of doing what, in my station, ought not to be done without the king's knowledge; and it would be very odd for me to have an authoritative permission to treat with those who have no manner of authority to treat with me. However, I shall venture at some answer or other to both their letters and papers; and so have done with this affair.

APPEND.

III.

I cannot well tell what to say to Dr. Du Pin: if he thinks we are to take their direction what to retain, and what to give up, he is utterly mistaken. I am a friend to peace, but more to truth. And they may depend upon it, I shall always account our church to stand upon an equal foot with theirs; and that we are no more to receive laws from them, than we desire to impose any upon them. In short, the church of England is free, is orthodox: she has a plenary authority within herself, and has no need to recur to any other church to direct her what to retain, or what to do. Nor will we, otherwise than in a brotherly way, and in a full equality of right and power,

APPEND. ever consent to have any treaty with that of
 III. France. And therefore, if they mean to deal
 with us, they must lay down this for the foundation, that we are to deal with one another upon equal terms. If, consistently with our own establishment, we can agree upon a closer union with one another, well: if not, we are as much, and upon as good grounds, a free independent church as they are. And, for myself, as archbishop of Canterbury, I have more power, larger privileges, and a greater authority, than any of their archbishops: from which, by the grace of God, I will not depart; no, not for the sake of an union with them.

You see, sir, what my sense of this matter is; and may perhaps think that I have a little altered my mind since this affair was first set on foot. As to my desire of peace and union with all other Christian churches, I am still the same: but with the doctor's Commonitorium I shall never comply. The matter must be put into another method; and whatever they think, they must alter some of their doctrines and practices too, or an union with them can never be effected. Of this, as soon as I have a little more leisure, I shall write my mind as inoffensively as I can to them, but yet freely too.

If any thing is to come of this matter, it will be the shortest method I can take of accomplishing it, to put them in the right way. If nothing (as I believe nothing will be done in it), it is good to leave them under a plain knowledge of what we think of ourselves and our church; and to let them see, that we neither need nor seek the union proposed, but for their sake as well as our own; or rather neither for theirs nor ours, but in order to the promotion of a catholic communion (as far as is possible) among all the true churches of Christ.

I have now plainly opened my mind to you ; APPEND.
 you will communicate no more of it than is fitting III.
 to the two doctors, but keep it as a testimony of
 my sincerity in this affair : and that I have no
 design but what is consistent with the honour
 and freedom of our English church, and with the
 security of that true and sound doctrine which is
 taught in it ; and from which no consideration
 shall ever make me depart. I am,

Reverend sir,

Your affectionate friend

and brother,

W. CANT.

No. IV.

From Archbishop Wake to Mr. Beauvoir.

Oct. 8, 1718.

WHATEVER be the consequence of our corre-
 sponding with the Sorbonne doctors, about mat-
 ters of religion, the present situation of our
 affairs plainly seems to make it necessary for us
 so to do. Under this apprehension I have writ-
 ten, though with great difficulty, two letters to
 your two doctors, which I have sent to the secre-
 tary's office, to go with the next packet to my
 Lord Stair. I beg you to inquire after them ;
 they make up together a pretty thick packet,
 directed to you. In that to Dr. Du Pin, I have, in
 answer to two of his MSS., described the method
 of making bishops in our church. I believe he
 will be equally both pleased and surprised with
 it. I wish you could show him the form of con-
 secration, as it stands in the end of your large
 common prayer-books. The rest of my letters,
 both to him and Dr. Piers, is a venture which I

APPEND.

III.

know not how they will take, to convince them of the necessity of embracing the present opportunity of breaking off from the pope, and going one step farther than they have yet done in their opinion of his authority; so as to leave him only a primacy of place and honour; and that merely by ecclesiastical authority, as he was once bishop of the imperial city. I hope they both show you my letters; they are this time very long, and upon a nice point. I shall be very glad if you can any way learn how they take the freedom I have used, and what they really think of it. I cannot so much trust to their answers, in which they have more room to conceal their thoughts, and seldom want to overwhelm me with more compliments than I desire, or am well able to bear.

Pray do all you can to search out their real sense of, and motions at the receipt of these two letters; I shall thereby be able the better to judge how far I may venture hereafter to offer any thing to them upon the other points in difference between us. Though after all, I still think, if ever a reformation be made, it is the state that must govern the church in it. But this between ourselves.

No. V.

*A letter from Archbishop Wake to Dr. Du Pin,
dated October 1, 1718.*

*Spectatissimo Viro, eruditorum suæ gentis, si non
et sui sæculi principi; Dno L. Ell. Du Pin
Doctori Parisiensi.*

*Gul. prov. div. Cant. Arch^l. in omnibus εὐφροενῶν καὶ
εὐπρόσπετων.*

DIU est, amplissime Domine, ex quo debitor tibi factus sum ob plures tractatus MSS. quos tuo beneficio a dilecto mihi in Christo D. Beauvoir accepi. Perlegi diligentèr omnes, nec sine fructu;

plurima quippe ab iis cognitu dignissima, vel primū didici, vel clariū intellexi; beatamque his difficillimis temporibus censeo Ecclesiam Gallicanam, quæ talem sibi in promptu habeat doctorem, in dubiis Consiliarium, in iuribus suis tuendis Advocatum; qui et possit et audeat, non modo contra suos vel erroneos vel perfidos symmystas dignitatem ejus tueri, sed et ipsi summo Pontifici (ut olim B. Apostolus Paulus Petro) in faciem resistere, quia reprehensibilis est. Atque utinam hæc quæ jam Romæ aguntur, tandem aliquando omnibus vobis animum darent ad jura vestra penitus asserenda! Ut deinceps non ex pragmaticis (ut olim) sanctionibus; non (ut hoc ferè tempore) ex concordatis; non ex præjudicatis hominum opinionibus res vestras agatis; sed eâ autoritate quâ decet Ecclesiam tam illustris ac præpotentis imperii; quæ nullo jure, vel divino, vel humano, alteri olim aut Ecclesiæ aut homini subjicitur; sed ipsa jus habet intra se sua negotia terminandi; et in omnibus sub Rege suo Christianissimo, populum suum commissum propriis suis legibus et sanctionibus gubernandi.

Expergiscimini itaque, viri eruditi; et quod ratio postulat, nec refragatur religio, strenuè agite. Hoc bonorum subditorum erga Regem suum officium, Christianorum erga Episcopos suos, heu! nimium extraneorum tyrannide oppressos, pietas exigit, flagitat, requirit. Excutite tandem jugum istud, quod nec patres vestri nec vos ferre potuistis. Hic ad Reformationem non prætensam, sed veram, sed justam, sed necessariam Ecclesiæ nostræ primus fuit gradus. Quæ Cæsaris erant, Cæsari reddidimus; quæ Dei, Deo. Coronæ Imperiali Regni nostri suum suprematum, Episcopati suam ἀξίαν, Ecclesiæ suam libertatem restituit, vel eo solū nomine semper cum honore memorandus, Rex Henricus VIII. Hæc omnia sub pedibus conculcaverat idem ille tunc nobis,

APPEND.

III.

APPEND. III. qui jam vobis inimicus. Sæpius autoritas Pa-
 palis intra certos fines legibus nostris antea fuerat
 coërcita; et iis quidem legibus, quas siquis hodie
 inspiceret, impossibile ei videretur eas potuisse
 aliquâ vel vi vel astutiâ perrumpere. Sed idem
 nobis accidit quod illis, qui Dæmoniacum vinculis
 ligare voluere. Omnia frustrâ tentata; nihil per-
 fecêre inania legum repagula, contra nescio-quos
 prætextus potestatis divinæ nullis humanis consti-
 tutionibus subditæ. Tandem defatigato regno
 dura necessitas sua jura tuendi oculos omnium
 aperuit. Proponitur quæstio Episcopis ac Clero
 in utriusque provinciæ synodo congregatis, an
 Episcopus Romanus in Sacris Scripturis habeat
 aliquam majorem jurisdictionem in regno Angliæ
 quàm quivis alius externus Episcopus? In partem
 sanam, justam, veram utriusque concilii suffragia
 concurrêre. Quod Episcopi cum suo Clero sta-
 tuerant, etiam Regni Academiæ calculo suo appro-
 bârunt; Rex cum Parlamento sancivit: adeoque
 tandem, quod unicè fieri poterat, sublata penitùs
 potestas, quam nullæ leges, nulla jura, vel civilia
 vel ecclesiastica, intra debitos fines unquam po-
 terant continere. En nobis promptum ac paratum
 exemplum; quod sequi vobis gloriosum, nec minus
 posteris vestris utile fuerit! Quo solo pacem,
 absque veritatis dispendio, tueri valeatis; ac irri-
 dere bruta de Vaticano fulmina; quæ jamdudum
 ostenditis vobis non ultra terrori esse, utpote a
 Sacris Scripturis edoctis, quod maledictio absque
 causâ prolata non superveniet. Prov. xxvi. 2.

State ergo in libertate quâ Christus vos dona-
 verit: Frustra ad Concilium generale nunquam
 convocandum res vestras refertis. Frustra De-
 cretorum vim suspendere curatis, quæ ab initio
 injusta, erronea, ac absurda, ac plane nulla erant.
 Non talibus subsidiis vobis opus est. Regiâ per-
 missionem, autoritatem suâ a Christo commissâ,
 Archiepiscopi et Episcopi vestri in concilium na-

tionale coëant : Academiarum, Cleri, ac præcipue APPEND.
 utrorumque principis Theologicæ Facultatis Pari-
 siensis consilium atque auxilium sibi assumant :
 sic muniti quod æquum et justum fuerit decernant :
 quod decreverint etiam civili authoritate firman-
 dum curent : nec patiantur factiosos homines aliò
 res vestras vocare, aut ad judicem appellare qui
 nullam in vos authoritatem exposcere debeat, aut
 si exposcat, meritò a vobis recusari et poterit et
 debuerit.

Ignoscas, vir πολυμαθῆσαι, indignationi dicam an
 amoris meo, si forte aliquanto ultrà modum com-
 moveri videar ab iis quæ vobis his proximis annis
 acciderint. Veritatem Christi omni quâ possum
 animi devotione colo. Hanc vos tuemini ; pro hac
 censuras Pontificias subiistis, et porrò ferre parati
 estis.

Ille, qui se pro summo ac ferè unico Christi
 vicario venditat, veritatem ejus sub pedibus pro-
 terit, conculcat. Justitiam veneror : Ac proinde
 vos injustè, ac planè tyrannicè, si non oppressos,
 at impetitos, at comminatos ; at ideo non solùm
 non penitùs obrutos, subversos, prostratos, quia
 Deus furori ejus obicem posuit, nec permiserit
 vos in ipsius manus incidere : non possum non
 vindicare, et contra violentum oppressorem, meum
 qualecunque suffragium ferre.

Jura ac libertates inclyti regni, celeberrimæ ec-
 clesiæ, præstantissimi Cleri cum honore intueor.
 Hæc Papa reprobatur, contemnit : Et dum sic alios
 tractat, merito se aliis castigandum, certè intra
 justos fines coërcendum, exhibet. Siquid ei po-
 testatis supra alios Episcopos Christus commi-
 serit, proferantur tabulæ ; jus evincatur ; cedere
 non recusamus.

Siquam prærogativam Ecclesiæ Concilia sedis
 Imperialis Episcopo concesserint (etsi cadente Im-
 perio, etiam eâ prærogativâ excidisse merito
 possit censi) ; tamen quod ad me attinet, ser-

APPEND. III. vatis semper regnorum juribus, ecclesiarum libertatibus, episcoporum dignitate, modo in cæteris conveniatur, per me licet, suo fruatur qualicunque primatu: non ego illi locum primum; non inanem honoris titulum invideo. At in alias ecclesias dominari; Episcopatum, cujus partem Christus unicuique Episcopo in solidum reliquit, tantum non in solidum sibi soli vindicare; siquis ejus injustæ Tyrannidi sese opposuerit, cælum ac terram in illius perniciem commovere; Hæc nec nos unquam ferrè potuimus, nec vos debetis. In hoc pacis fundamento si inter nos semel conveniatur, in cæteris aut idem sentiemus omnes, aut facilè alii aliis dissentiendi libertatem absque pacis jacturâ concedemus.

Sed abripit calamum meum nescio quis *Ευθεσι-
αυδης* dum de vestris injuriis nimium sum sollicitus, et forte liberius quam par esset, de his rebus ad te scripsisse videbor.

Ego verò uti ea omnia, quæ tu in tuo Commonitorio exaraveris, etiam illa in quibus ab invicem dissentimus, grato animo accipio; ita ut apertè, ut candidè, et absque omni fuce porrò ad me scribere pergas, eâque *παρρησία* quâ amicum cum amico agere deceat, imprimis a te peto; eo te mihi amicior fore existimans, quo simplicius, quo planius, quicquid senseris, liberè dixeris.

Nec de Commonitorio tuo amplius aliquid hoc tempore reponam; in quo cum plurima placeant, tum id imprimis, quod etiam tuo judicio, non adeo longe ab invicem distemus, quin si de fraternâ unionem ineundâ publicâ aliquando auctoritate deliberari contigerit, via facile inveniri poterit ad pacem inter nos stabiliendam, salvâ utrinque Ecclesiæ Catholicæ fide ac veritate.

Quod ad alteros tuos tractatus de Constitutione Episcoporum in Ecclesiis vacantibus, siquidem Papa legitimè requisitus, facultates suas personis a Rege nominatis obstinate pernegaverit; in iis sane

reperio quod non tuâ eruditione et judicio sit. APPEND.
 Quare ne prorsus ἀσύμμελος discedam, ordinem tibi III.
 breviter delineabo constituendi Episcopos in hac
 Reformatâ nostrâ Ecclesiâ.

Tu judicabis, an aliquid magis canonicè vel
 excogitari vel statui potuerit.

No. VI.

*A letter from Archbishop Wake to Dr. P. Piers
 Girardin, written in October 1718.*

*Præstantissimo Viro, Consummatissimo Theologo,
 Dno. Patricio Piers de Girardin, sacræ facul-
 tatis Parisiensis Theologiæ Doctori,*

*Gul. prov. div. Cant. Arch'. Gratiam, Pacem, ac
 Salutem in Domino.*

Post prolixiores epistolas eruditissimo confratri tuo, D^{no} Dⁿⁱ Du Pin hoc ipso tempore exaratas; quasque ego paulo minùs tuas, quàm illius existimari velim, facilius a te veniam impetrabo, vir spectatissime, si aliquanto brevius ad te rescribam; et in illis quidem animi mei vel amoris vel indignationis liberè indulsi: eâque simplicitate, quâ decet Christianum et maxime Episcopum, quid vobis, meâ saltem sententiâ, factu opus sit, apertè exposui. Siquid, vel tuo vel illius judicio, asperius quàm par esset a me exciderit, cum vestri causâ adeo commotus fuerim, facile id homini tam benevolè erga vos animato, uti spero, condonabitur; unaque reminiscemini, nullam unquam vobis stabilem inter vos pacem, aut Catholicam cum aliis unionem, haberi posse, dum aliquid ultrà merum honoris primatum ac ὡροδρίαν Pontifici Romano tribuitis. Hoc nos per aliquot sæcula experti sumus; vos jam sentire debetis, qui, nescioquo insano ipsius beneficio, adeo commodam occasionem nacti estis, non tam ab illius decretis ap-

APPEND. pellandi, quàm ab ipsius dominio ac potestate vos
 III. penitus subducendi. Ipse vos pro Schismaticis
 habet; qualem vos eum censere debetis. Ipse a
 vestrà communione se suosque separandos publicè denunciat. Quid vobis in hoc casu faciendum? Liceat mihi veteris illius Cæsareæ Episcopi Firmiliani verbis respondere; sic olim Stephanum Papam acriter quidem, sed non ideo minus juste, castigavit: "Vide quàm imperitiâ reprehendere audeas eos qui contra mendacium pro veritate nituntur.—Peccatum verò quàm magnum tibi exaggerasti, quando te a tot gregibus scidisti: excidisti enim te ipsum, noli te fallere: Siquidem ille est vere Schismaticus qui se a communione ecclesiasticâ unitatis apostatam fecerit. Dum enim putas omnes a te abstineri posse, solum te ab omnibus abstinaisti." Cypr. Op. Epist. 75.

Agite ergo, viri eruditi, et quo vos divina providentia vocat, libenter sequimini. Clemens Papa vos abdicavit; a suâ et suorum communione repulit, rejecit. Vos illius authoritati renuntiate. Cathedræ Petri, quæ in omnibus Catholicis Ecclesiis conservatur, adhærete; Etiam nostram ne refugiatis communionem; quibuscum si non in omnibus omninò doctrinæ Christianæ capitibus conveniatis, at in præcipuis, at in fundamentalibus, at in omnibus articulis fidei ad salutem necessariis planè consentitis; etiam in cæteris, uti speramus, brevi consensuri. Nobis certè eo minus vos vel Hæreticos vel Schismaticos fore confidite, quòd a Papâ ejecti pro Hæreticis et Schismaticis Romæ aestimemini. Sed contrahenda vela, nec indulgendum huic meo pro vobis zelo; etsi sit secundum scientiam. Prudentibus loquor; vos ipsi, quod dico, judicate.

Ad literas tuas, præstantissime Domine, redeo; in quibus uti tuum de mediocritate meâ judicium, magis ex affectu erga me tuo, quàm secundum merita mea prolatum, gratanter accipio, ita in eo

te nunquam falli patiar, quod me pacis Ecclesiæ amantissimum credas; omniaque illi consequendæ danda putem, præter veritatem. Quantum ad illam promovendam tu jamjam contuleris, ex sex illis propositionibus quas tuis inseruisti literis, gratus agnosco: ac nisi ambitiosè magis quàm hominem privatum deceat, me facturum existimarem, etiam eruditissimis illis confratribus tuis Doctoribus Sorbonicis, quibus priores meas literas comunicasti, easdem per te gratias referrem. Sanè Facultas vestra Parisiensis, uti maximum in his rebus pondus meritò habere debeat, sive numerum, sive dignitatem, sive denique eruditionem suorum membrorum spectemus; ita a vobis exordium sumere debet unio illa inter nos tantopere desiderata, siquidem eam aliquando iniri voluerit Deus.

Interim gratulor vobis post illustrissimum Card. Noaillium, alterum illud Ecclesiæ Gallicanæ, fidei Catholicæ Columnam et Ornamentum, procuratorem regium, D. D. De Joly de Fleury. Quem virum ego non jam primum ex tuis literis debito prosecui honore didici, verùm etiam ob ea quæ vestri causâ his proximis annis publicè egerit, antea suspicere, et penè venerari, consueveram. Sub his ducibus, quid non sperandum in publicum vestrum ac Catholicæ Ecclesiæ commodum? Intonet de Vaticano Pontifex Rom. fremant inter vos ipsos conjurata turba, Romanæ curiæ servi magis quàm suæ Galliæ fideles subditi. His præsiidiis ab eorum injuriis tuti, vanas eorum iras contemnere valeatis.

Ego vero, uti omnia vobis publicè fausta ac felicia precor, ita tibi, spectatissime vir, me semper addictissimum fore promitto. De quo quicquid aliàs senseris, id saltem ut de me credas jure postulo; me sincerè veritatem Christi et amare et quærere; et, nisi omninò me fallat animus, etiam assecutum esse. Nulli Christiano inimicus ante-

APPEND.
III.


APPEND. hac aut fui aut deinceps sum futurus ; sic de erroribus eorum, qui a me dissident, judico, ut semper errantes Deo judicandos relinquam. Homo sum, errare possum ; sic verò animatus audacter dicam, Hæreticus esse nolo. Te verò, siquidem id permittas, fratrem ; sin id minus placeat, saltem id indulgebis, ut me verè et ex animo profitear, excellentissime Domine, tui amantissimum,

W. C.

No. VII.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

Nov. 6, O. S. 1718.

YOUR last letter gives me some trouble, but more curiosity. I little thought, when I wrote to your two doctors, that my letters should have been read, much less copies of them given to any such great persons as you mention. I write in haste, as you know, and trust no amanuensis to copy for me, because I will not be liable to be betrayed. And upon a review of my foul, and only copy of them, since I had your account from Paris, I find some things might have been more accurately expressed, had I taken more time to correct my style. But I wish that be the worst exception against them : I fear the freedom I took in exhorting them to do somewhat in earnest, upon so fair a provocation, with regard to the papal authority, though excused as well as I could, will hardly go down so effectually as I could wish with them. This raises my curiosity to know truly and expressly how that part of my letters operated on both your doctors ; which, by a wary observation, you may in good measure gather from their discourse. I cannot tell whether they showed my letters to you ; if they did, I am sure you

will think I did not mince the matter with them APPEND.
III.
in that particular.

Of your two doctors, Dr. Piers seems the more polite; he writes elegantly, both for style and matter; and has the freer air, even as to the business of an union. Yet I do not despair of Dr. Du Pin, whom, thirty years ago, in his collection of tracts relating to church discipline, I did not think far from the kingdom of God.

No. VIII.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

Nov. 18, 1718.

AT present my more particular curiosity leads me to know the sentiments of the leading men in France with regard to the court of Rome: from which, if we could once divide the Gallican church, a reformation in other matters would follow of course. The scheme that seems to me most likely to prevail, is to agree in the independence (as to all matters of authority) of every national church on any others; and in their right to determine all matters that arise within themselves; and for points of doctrine, to agree, as far as possible, in all articles of any moment (as in effect we either already do, or easily may): and for other matters, to allow a difference till God shall bring us to a union in those also.—One only thing should be provided for, to purge out of the public offices of the church such things as hinder a perfect communion in the service of the church, that so whenever any come from us to them, or from them to us, we may all join together in prayers and the holy sacraments with each other. In our liturgy there is nothing but what they allow of,

APPEND. save the single rubric relating to the Eucharist ;
 III. in theirs. nothing but what they agree may be
 laid aside, and yet the public offices be never the worse or more imperfect for want of it. Such a scheme as this, I take to be a more proper ground of peace, at the beginning, than to go to more particulars ; if in such a foundation we could once agree, the rest would be more easily built upon it. If you find occasion, and that it may be of use, you may extract this project, and offer it to their consideration, as what you take to be my sense in the beginning of a treaty. Not that I think we shall stop here, but that, being thus far agreed, we shall the more easily go into a greater perfection hereafter. I desire you to observe, as much as you can, when it is I may the most properly write to the doctors. I took the subject of the pope's authority in my last, as arising naturally from the present state of their affairs, and as the first thing to be settled in order to an union. How my freedom in that respect has been received, I desire you freely to communicate.

No. IX.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

Dec. 2, O. S. 1718.

I AM glad the two doctors seem to receive my last letters so well. The truth is, that while they manage as they do with the court of Rome, nothing will be done to any purpose. And all ends in trifling at the last. We honestly deny the pope all authority over us: they pretend, in words, to allow him so much as is consistent with what they call their Gallican privileges ; but let him never so little use it contrary to their good liking, they protest against it, appeal to a general

council, and then mind him as little as we can do. APPEND.
In earnest, I think we treat his holiness not only III.
with more sincerity, but more respect than they :
for to own a power, and yet keep a reserve to
obey that power only so far and in such cases as
we make ourselves judges of, is a greater affront,
than honestly to confess that we deny the power,
and, for that reason, refuse to obey it. But my
design was partly to bring them to this, and partly
to see how they would bear, at least the proposal,
of totally breaking off from the court and bishop
of Rome.

What you can observe or discover more of
their inclinations in this particular will be of
good use; especially if it could be found out
what the court would do, and how far that may
be likely to countenance the clergy in such a
separation. In the meantime it cannot be amiss
to cultivate a friendship with the leading men of
that side, who may in time be made use of to the
good work of reforming in earnest the Gallican
church. I am a little unhappy that I have none
here I yet dare trust with what I do; though I
am satisfied most of our high-church bishops and
clergy would readily come into such a design.
But these are not men either to be confided in, or
made use of, by

Your assured friend,

W. CANT.

P. S. Did Cardinal de Noailles know what
authority the Archbishop of Canterbury has
got by the Reformation, and how much a greater
man he is now than when he was the pope's
legatus natus, it might encourage him to follow
so good a pattern, and be assured (in that case)
he would lose nothing by sending back his cardi-
nal's cap to Rome. I doubt your doctors know
little of these matters.

APPEND.

III.

No. X.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

Jan. 23, O. S. 1718.

WHEN you see my letter (for I conclude the doctor will show it you), you may do well to bring on the discourse of our episcopal rights and privileges in England; and particularly of the prerogatives of the Archbishop of Canterbury, which I believe are greater than those of the Archbishop of Rheims, or of all the archbishops in France. This may raise in them a curiosity to know more of this matter, which, if they desire, I will take the first little leisure I have to give them a more particular account of it. We must deal with men in their own way, if we mean to do any good with them. They have been used to a pompous ministry, and, like the Jews heretofore, would despise the Messiah himself, if he should come in a poor and low estate to them. And therefore, though for myself I account all temporal grandeur as nothing; nay, am afraid it has rather hurt the church of Christ, and the true spirit of piety and religion, than done any real service to either; yet it may be a means of disposing these gentlemen to a more favourable thought of, and inclination towards a Reformation; to convince them that they return to the truth of Christianity, and leave the corruptions of Rome, without losing any honour, any power, that a servant of Christ would desire to be troubled withal. Had the first reformers in France yielded to this scheme, as we in England showed them an example, the whole Gallican church had come into them, and been at this day as we are now: we must therefore hit off the blot which they made; and satisfy their ambition so far as to show

them, that they may reform, without giving up APPEND.
either their authority or revenues ; and be still as III.
great, but much better bishops, under our circum-
stances than under their own.

As to the pope's authority, I take the difference to be only this ; that we may all agree (without troubling ourselves with the reason) to allow him a primacy of order in the episcopal college ; they would have it thought necessary to hold communion with him, and allow him a little canonical authority over them, as long as he will leave them to prescribe the bounds of it : we fairly say we know of no authority he has in our realm ; but for actual submission to him, they as little mind it as we do.

At present he has put them out of his communion ; we have withdrawn ourselves from his ; both are out of communion with him, and I think it is not material on which side the breach lies.

No. XI.

A letter from Archbishop Wake to Mr. Beauvoir.

Feb. 5, 1718-19, O. S.

I do not doubt but that mine of the 18th of January, with the two inclosed for my Lord Stair and Dr. Du Pin, are, before this, come safe to you. I should not be sorry if, upon this late transaction between the doctor and ministry, you have kept it in your hands, and not delivered it to him. I had just begun a letter to Dr. Piers, but have thrown aside what I writ of it, since I received your last ; and must beg the favour of you to make my excuse to him, with the tenders of my hearty service, till I see a little more what the meaning of this present inquisition is. I am not so unacquainted with the finesses of courts, as not to apprehend that what is now done may be as well in favour of the doctor's attempt as

APPEND. against it. If the procureur-general be indeed
 III. well affected to it, he might take this method, not
 only to his own security, but to bring the affair
 under a deliberation, and give a handle to those
 whom it chiefly concerns, to discover their senti-
 ments of it. But the matter may be also put to
 another use, and nobody can answer that it shall
 not be so ; and till I see what is the meaning of
 this sudden turn, I shall write no more letters for
 the French ministry to examine, but content my-
 self to have done enough already to men who can-
 not keep their own counsel, and live in a country
 where even the private correspondence of learned
 men with one another must be brought to a
 public inquiry, and be made the subject of a state
 inquisition. I am not aware, that in any of my
 letters there is one line that can give a just offence
 to the court. I have always took it for granted,
 that no step should be taken towards an union, but
 with the knowledge and approbation, and even
 by the authority, of civil powers : and, indeed, if I
 am in the right, that nothing can be done to any
 purpose in this case but by throwing off the pope's
 authority, as the first step to be made in order to
 it, it is impossible for any such attempt to be
 made by any power less than the king's. All,
 therefore, that has passed hitherto stands clear of
 any just exception as to the civil magistrate ; it is
 only a consultation, in order to find out a way how
 a union might be made, if a fit occasion should
 hereafter be offered for the doing of it. Yet still
 I do not like to have my letters exposed in such
 a manner, though satisfied there is nothing to be
 excepted against in them, and think I shall be
 kind to the doctors themselves, to suspend, at
 least for a while, my farther troubling of them.
 I hope you will endeavour, by some or other of
 your friends, to find out the meaning of this
 motion ; from whom it came ; how far it has gone ;

what was the occasion of it; and what is like to be the consequence of it; what the Abbé Du Bois says of my letters, and how they are received by him and the other ministers. I shall soon discover whether any notice has been taken of it to our ministry; and I should think if the Abbé spoke to your lord about it, he would acquaint you with it.

APPEND.

III.

No. XII.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

Feb. 24, 1718.

I do not at all wonder that the cardinals Rohan and Bissi should do all they can to blacken the good Cardinal de Noailles, and in him the party of the Anti-constitutionists, but especially the Sorbonne, their most weighty and learned adversaries; and I am sensible that such a complaint is not only the most proper to do this, but to put the court itself under some difficulties, which way soever it acts upon it. But I am still the more curious to learn, if it were possible, not only the proceedings of the ministry above board hereupon, but their private thoughts and opinions about it. I am under no concern upon my own account, farther than that I would be unwilling to have my letters scanned by so many great men, which will scarcely bear the judgment of my very friends. You must do me the favour to get out of your doctors what will be most obliging to them, whether to continue to write to them, or to be silent for a while, till we see what will be the effect of this inquiry. In the meantime, it grows every day plainer what I said from the beginning, that no reformation can be made but by the authority and with the concurrence of the court;

APPEND. and that all we divines have to do, is to use our
 III. interest to gain them to it, and to have a plan
 ready to offer to them, if they should be prevailed
 upon to come to it.

I am at present engaged in two or three other transactions of moment to the foreign protestants, which take up abundance of my time; God knows what will be the effect of it. Nevertheless, if I can any way help to promote this, though I am at present without any help, alone, in this project, I shall do my utmost, both to keep up my poor little interest with the two doctors and their friends, and to concert proper methods with them about it. The surest way will be, to begin as well, and to go as far as we can, in settling a friendly correspondence one with another: to agree to own each other as true brethren, and members of the catholic Christian church: to agree to communicate, in every thing we can, with one another (which, on their side, is very easy, there being nothing in our offices in any degree contrary to their own principles); and would they purge out of theirs what is contrary to ours, we might join in the public service with them, and yet leave one another in the free liberty of believing transubstantiation or not, so long as we did not require any thing to be done by either in pursuance of that opinion. The Lutherans do this very thing; many of them communicate, not only in prayers, but the communion with us; and we never inquire whether they believe consubstantiation, or even pay any worship to Christ as present with the elements, so long as their outward actions are the same with our own, and they give no offence to any with their opinions.

P. S. Since this last accident, and the public noise of an union at Paris, I have spoken some-

thing more of it to my friends here, who, I begin APPEND.
to hope, will fall in with it. I own a correspond- III.
ence, but say not a tittle how far, or in what way
I have proceeded, more than that letters have
passed, which can no longer be a secret. I have
never shown one of my own or the doctor's to
any body.

No. XIII.

*Extract of a letter from Archbishop Wake to Mr.
Beauvoir.*

March 16, S. V. 1718.

I THANK you for your account of what passed
between Mons. Hop and you, relating to the
project of an union ; I doubt that gentleman will
not be pleased with it ; because, indeed, the Gal-
lican church will never unite with any church that
has not an orderly episcopacy in it. I am very
sorry my poor letters are made so public. The
next thing will be, that either the imprudence of
our friends, or the malice of our enemies, will
print them ; and then I shall have censures
enough for them, perhaps some reflections printed
upon them, or answers made to them ; but this
shall not engage me in any defence of them, or
in taking any farther notice of them. I beg you
to keep those I have written to yourself from all
view ; for I have no copies of them, and I wrote
them as I do my other ordinary letters, without
any great thought or consideration, more than
what my subject (as I was writing) led me in that
instant to. This is the liberty to be taken with
a friend, where one is sure what he writes shall go
no farther ; but for the same reason, will require
the strictest suppression from any other view. I
cannot yet guess what this turn means, nor how
it will end : I wish your doctors could give you
some farther light into it.

APPEND. P. S. I entreat you never to forget me to the
 III. two good doctors whom I love and honour : keep
 up the little interest I have with them. As soon
 as ever the present turn is over, I will write to
 Dr. Girardin. I hope my letters will not always
 be carried as criminals before the Secretary of
 State, though I am persuaded he bears no ill-will
 to me.

No. XIV.

*Extract of a letter from Archbishop Wake to Mr.
 Beauvoir.*

Apr. 29, 1718.

I AM much concerned to hear that Dr. Du Pin decays so fast ; I feared by his last letter that he was sinking apace. Pray, is there any good print of him taken these last years ? for I have one that was made when he was a young man. I am sorry Dr. Piers grows faint-hearted ; I never thought any thing could be done as to a reformation in France, without the authority of the court, but I was in hopes the regent and others might have found their account in such an attempt ; and then the good disposition of the bishops, clergy, and Sorbonne, with the parliament of Paris, would have given a great deal of spirit and expedition to it. I have done what was proper for me in that matter : I can now go no farther, till the Abbot Du Bois is better disposed ; yet I shall still be pleased to keep up a little esteem between those gentlemen, which will do us some good, if it does not do them any service. I am apt to think the good old man (Du Pin) does not think us far from the kingdom of heaven. I have with this sent a letter of friendship to Dr. Piers, which you will be so kind as to send him, with my kind respects.

No. XV.

APPEND.

III.



*Extract of a letter from Archbishop Wake to Dr.
Du Pin, dated Lambeth, May 1, 1719.*

N. B. Du Pin was dead before it arrived at Paris.

SPERAVERAM equidem tuâ auctoritate, constantiâ, eruditione, pietate, moderatione, quæ omnia adedò in te perfecta esse noscuntur, ut vix in aliis singula, præclari aliquid ad Dei gloriam, Ecclesiæque Gallicanæ utilitatem perfici potuisse. Crediderim advenisse tempus, in quo, excusso Romanæ tyrannidis jugo, unâ nobiscum in eandem communionem coalesceretis. In dogmatibus, prout à te candide proponuntur, non admodum dissentimus: in regimine ecclesiastico minus: in fundamentalibus, sive doctrinam sive disciplinam spectemus, vix omninò. Quàm facilis erat ab his initiis ad concordiam progressus, modò animos haberemus ad pacem compositos! Sed hoc principibus seculi non arridet, unionis inimicis etiam plurimum displicet: neque nobis fortè dabit Deus esse tam felicibus, ut ad hujusmodi unionem nostram qualemcunque operam conferamus. Relinquamus hoc illi, in cujus manu sunt rerum omnium tempora et occasiones. Sufficiat voluisse aliquid in tam insigni opere, fortè et semina in terram projecisse, quæ fructum tandem multiplicem proferant. Interim, quod nemo nobis denegare possit, nos invicem ut fratres, ut ejusdem mystici corporis membra, amplectamur.

APPEND.
III.

No. XVI.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

Feb. 9, S. V. 1719-20.

I HEARTILY wish there were either spirit or inclination enough in the Sorbonne to go on with our friend the Abbé's project ; but the fire decays, men's inclinations cool : the court will do nothing, and you are very sensible, that without the court nothing can be done in any such affair. Nevertheless, their good opinion of the church of England should be kept up as much as possible ; we should encourage them all we can to account of us as of brethren, who have only thrown off what they are weary of, the tyranny of the court of Rome, without any change in any fundamental article, either of the doctrine or government of the Catholic church. And upon this ground I shall be ready to continue a brotherly correspondence with any of their great men, provided it be done with such caution, as may not expose my letters to be made prisoners to a Secretary of State, a thing which can never become my character, and may carry an ill aspect, even in our own court, till the thing be rightly understood.

No. XVII.

Extract of a letter from the Archbishop to Mr. Beauvoir.

March 31, 1720.

I THANK you for your account of the present state of the French church. It is a very odd one indeed ; but will settle into an agreement at last : When once the appellants begin to break, the court will drive all the obstinate (as they will call them ; I should name them the honest men, of courage and constancy) to a compliance.

No. XVIII.

APPEND.

III.

Extract of a letter from the Archbishop to Mr. Beauvoir.

April 19, O. S. 1720.

I PERCEIVE by some late letters from him (Piers Girardin), that he begins to despair of the business of the constitution. He has reason : the Cardinal De Noailles is ensnared, and has gone too far to retire. The new archbishop of Cambray will be a cardinal, and this affair of the constitution must procure the calot for him. The regent himself is afraid of the Spanish party, and the Jesuits ; and he will gain, or at least appease them. For all these reasons, the doctrine of the church and the Gallican liberties must be abandoned ; and on the slight pretence of a comm^t. of no esteem with the opposite party, an accommodation will certainly be made ; and those who will not voluntarily go, shall be driven into it. If our poor friend be one of those who must hereby suffer, why may he not consider of a retreat hither ? and since he cannot yet bring on an union with the two churches, unite himself with ours, from which I am sure his principles, and I believe his inclinations, are not greatly distant ? But this must be managed very tenderly, and rather by a kind of rallying, than a direct proposal of it. If he inclines to it, he will easily understand your meaning ; if not, it is best not to go on far with him in a matter in which you will have no good success.

APPEND.
III.

No. XIX.



*Extract of a letter from Archbishop Wake to Mr.
Le Clerc.*

April, 1719.

NOVUM Testamentum Gallicum, notis tuis feliciter ornatum, totum, nec sine fructu, perlegi. Præfatione tuâ eidem præfixâ mirificè affectus sum; legi, relegi, quin et sæpiùs deinceps repetam. Ita me in ipso præsertim ejus initio commovit, ut veræ pietatis in eâ relucens spiritum nunquam satis laudare possim, vel animo meo satis altè imprimere.

Et quamvis in annotationibus tuis quædam liberius dicta occurrant, quæ non æque omnibus placeant, neque mihi ipsi ubique satisfaciant; ferro tamen, et vel in ipso tuo a communi sententiâ discessu aliquid mihi invenire videor, quod ignorare magis quàm acerbius reprehendere debeam, multo minùs inclementius damnare. Libertatem prophetandi, modo pia ac sobria sit, cum charitate, ac mansuetudine conjuncta, nec contra analogiam fidei semel sanctis traditæ, adeò non vituperandam, ut etiam probandam censeam. De rebus adiaphoris cum nemine contendendum puto. Ecclesias reformatas, etsi in aliquibus a nostrâ Anglicanâ dissentientes, libenter amplector. Optarem equidem regimen episcopale bene temperatum, et ab omni injustâ dominatione sejunctum, quale apud nos obtinet, et, siquid ego in his rebus sapiam, ab ipso Apostolorum ævo in Ecclesiâ receptum fuerit, et ab iis omnibus fuisset retentum; nec despero quin aliquando restitutum, si non ipse videam, ac posteri videbunt. Interim absit ut ego tam ferrei pectoris sim, ut ob ejusmodi defectum (sic mihi absque omni invidiâ appellare liceat) aliquas earum a communione nostrâ abscindendas credam; aut cum quibusdam furiosis inter nos scriptoribus, eas nulla vera ac

valida sacramenta habere, adeoque vix Christianos esse pronuntiem. Unionem arctiorem inter omnes reformatos procurare quovis pretio vellem. Hæc si in regimine ecclesiastico, ac publicis Ecclesiarum officiis obtineri potuit; aut ego plurimum fallor, aut id solùm brevi conduceret ad animorum inter eos unionem conciliandam, et viam sterneret ad plenam in omnibus majoris momenti dogmatibus concordiam stabiliendam. Quantum hoc ad religionis nostræ securitatem conduceret, quantum etiam ad Pseudo-catholicorum Romanensium conversionem, cæcus sit qui non videat.—Sed abripuit me longius quàm par esset, hæc semper mihi dulcis de pace ac unione Ecclesiarum Reformatarum cogitatio.—&c. &c.

APPEND.
III.

No. XX.

Archbishop Wake's letter to the pastors and professors of Geneva.

8 Apr. 1719.

QUAMVIS literis vestris nihil mihi gratiùs potuit afferri, non tamen absque summo dolore, vix oculis siccis, eas perlegi; neque credo quenquam esse tam ferrei pectoris, qui ad ea mala quæ in illis referuntur non perhorrescat; mireturque talia ab hominibus erga homines, a popularibus erga populares suos, a Christianis denique erga Christianos, idque (quod fidem omnem exsuperare valeat) etiam religionis causâ fieri et perpetrari.

Vos interim, venerandi viri, quod vestri erat officii, sedulo præstitistis. Delegatos Ecclesiarum Hungaricarum amicè accepistis. Querimoniam eorum, eâ quâ par erat charitate atque sympathiâ fraternâ audivistis; nullâque morâ adhibita ad remedium malis ipsorum inveniendum omnes vestras cogitationes convertistis. Per illustres magistratus vestros, cæteros Reformatæ Religionis principes atque senatores, ad persecutiones ho-

APPEND. ^{III.} rum fratrum vestrorum seriò considerandas, excitavistis; et ut suam auctoritatem interponerent ad sedandas eorum oppressiones enixissimè obsecrâstis.

Denique, nequid vel minimi ponderis desideretur quo studium vestrum in hoc tam insigni charitatis opere exequendo ostendatis, etiam meâ qualicunque operâ uti voluistis, ad animum Augustissimi Regis nostri commovendum, ne in hac tam gravi suâ necessitate afflictis Christi servis deesset.

O amorem vere Christianum! et qualem deceat ejusdem corporis membra erga se invicem habere! Dignum profecto et vobis, et eximio illo vestro congressu, opus: ut quo præcipuè tempore convenistis ad laudes Dei celebrandas, qui per duo jam secula Religionem Reformatam vobis incolumem servaverit; eodem etiam illam ipsam Religionem Evangelicam in aliis regionibus oppressam, concussam, ac tantum non extremum quasi spiritum trahentem, sublevetis, et, si fieri possit, in integrum restituatis.

Ego vero, fratres charissimi, et propriâ voluntate motus, et vestro tam illustri exemplo impulsus, adeo eodem vobiscum ardore accendor, ut nihil non tentandum putem, quo vestris tam piis, tam justis, tamque benignis conatibus optatum successum compararem.

Imprimis igitur nobilem virum Comitem Sunderlandiæ Primarium Regis Ministrum sedulò adivi: Literas vestras illi communicavi; Petii, oravi, ut in hac re suam mihi operam atque auxilium concedere vellet; utque simul Regiam Majestatem adiremus; non quod de ipsius promptâ voluntate dubitarem, sed ut quæ in hac causâ facienda essent, eo majori vigore atque promptitudine perficerentur. Successit, ferè ultra spem, conatus noster. Utriusque Ecclesiæ tum Hungaricæ tum vicinæ Vallensis, oppres-

siones Regi, eo quo par erat affectu, exposuimus. APPEND.
Favorem ejus atque auctoritatem apud Cæsarem III.
Regemque Sardiniae obnixè imploravimus, ut ab
his tam injustis vexationibus, eorum jussu et
mandatis, liberentur. Et præcipuè quod ad
Pedemontanas Ecclesias attinet, etiam adhortati
sumus, et jure suo a Rege Sardiniae postulare,
ut pacta in his quæ Religionis exercitium concer-
nent, earum gratiâ inita meliori fide in posterum
observentur. Annuit votis nostris Rex Serenissi-
mus: neque dubito quin legatis suis jamdudum
præceperit, ut omnem quam possunt operam suo
nomine impendant, quo ab istis adeo iniquis op-
pressionibus utriusque Ecclesiæ membra liberen-
tur. Orandus Deus ut tantis Principis conatibus,
in hac tam justâ, tam piâ, tam religioni Christianæ
proficuâ interpellatione aspirare dignetur; et
oppressis suis servis exoptatam requiem tandem
concedere, pro immensâ suâ misericordiâ velit.

Interim, dum hæc feliciter, uti spero, peragun-
tur, ignoscite, fratres dilectissimi, si majoris qui-
dem laboris atque difficultatis, sed longè maximi
omnibus commodi, inceptum, vobis proponam;
in quo et sæpe alias et hoc tempore complures
primariæ dignitatis viri summo studio allaborant;
et quod ab omnibus, quibus puritas Evangelii
reipsâ cordi sit, una secum allaborandum sperant.
Jamdudum sentitis quo mea tendit adhortatio;
ad unionem nimirum inter omnes quæ ubique
sunt Ecclesias, quæ his ultimis seculis a commu-
nionem, seu veriùs tyrannide pontificis Romani
sese subdlexerunt, sedulò promovendam. Quin
hoc fieri possit, si quidem animum ad concordiam
promptum omnes attulerimus, nullatenus dubi-
tandum est: quin fieri debeat, nemo prudens
negaverit, &c. &c.

Vos interim, F. C. hoc agite, ut saltem inter
vos ipsos pax atque concordia inviolabiliter con-
servetur. Summo quippe dolore, anno præte-

APPEND III. rito, accepi dissensiones inter vos ortas fuisse, de capitulis aliquot circa doctrinam de Gratiâ Universali, aliisque quæstionibus longè difficillimis; in quibus optimi viri et doctissimi Theologi idem per omnia haudquaquam sentiunt. Angit hoc sanè, idque non mediocriter, animum meum. Et quamvis nollem vobis videri *αλλοτριοςπισκοπειν*, aut in alienam (quod aiunt) messem falcem meam immittere; permittite tamen ut in spiritu charitatis, eoque quo erga vos feror amore fraterno, vos obsecrem, et in Domino obtester, ut in hujusmodi rebus, quatenus id fieri possit, idem sentiat omnes; quod si id non assequi valeatis, ut saltem sic alii alios feratis, ut nullum sit inter vos schisma, nullus querimoniæ aliquorum adversus alios locus: ut non nimium curiosi sitis in iis determinandis quæ Deus non admodum clarè revelaverit, quæque absque salutis dispendio tutò nesciri poterint. Quæ sapientissimi prædecessores nostri, in omnibus suis confessionibus, cautè tractanda censuerunt, eâque moderatione, ut universi in iis subscribendis consentirent: et a quorum prudenti cautelâ sicubi postea dicessum fuerit; contentiones, lites, inimicitiae, aliaque infinita incommoda, protinus subsecuta sunt.

In his disquisitionibus Lutherani à Reformatis dissident; nec Reformati ipsi prorsus inter se conveniunt. Ecclesia Anglicana, optimo consilio, exemplo ab omnibus imitando, nullius conscientiae, his in rebus, jugum imponit. Quæ de illis in articulis suis statuerit, talia sunt, ut ab omnibus ex æquo admittantur. His contenta, nec ipsa aliquid ampliùs requirit curiosiùs statuere. Hinc summa inter nos pax cum sobriâ sentiendi libertate conjuncta. Utinam et vobis iisdem conditionibus concordia stabiliatur, utque veteri confessione vestrà Helveticâ contenti, neque alicui permitteretis aliter docere; neque ab aliquo quidpiam profitendum requireretur, ultra id quod ab

initio requisitum fuerit; cum tamen summi illi viri Calvinus et Beza (ut de aliis taceatur) secus de his articulis sentirent, quàm alii plures; quos tamen non solùm tolerandos, sed et pro fratribus habendos ritè ac sapienter judicârunt.

APPEND.
III.

Hoc vobis non modò pacem inter vos ipsos conciliabit, verùm etiam concordiam cum aliis Ecclesiis Reformatis sartam tectam tuebitur. Absque hujusmodi temperamine, unio illa cum Protestantibus, tantoperè desiderata, nullo modo iniri poterit. Vos, igitur, seriò hæc, ut par est, considerate: nec a nobis, a plerisque aliis Reformatis, etiam a vestris antecessoribus, novis ac durioribus impositionibus secedite, &c. &c.

N. B. The former part of this letter, which relates to the intercession of Archbishop Wake in behalf of the Hungarian and Piedmontese churches, has never been hitherto published. The latter part, beginning with these words: "Interim dum hæc feliciter peraguntur, ignoscite," &c. was inserted by Professor Turretin of Geneva, in his work entitled *Nubes Testium*. The words "Interim dum hæc," &c. were, from an ignorance of their connexion with what goes before, supposed by some learned men to relate to the projected union between the English and Gallican churches; and Kiorningius, who says, in his *Dissertation, De Consecrationibus Episcoporum Anglorum*, that Dr. Wake communicated this project to the divines of Geneva, fell into this mistake, and probably drew Dr. Mosheim after him.

APPENDIX
III.

No. XXI.

Extract from Archbishop Wake's letter to Professor Schurer at Bern, July, 1718.

DE Angliâ nostrâ te peramanter et sentire et scribere plurimùm gaudeo. Quanquam enim non adè cæcus sim patriæ meæ amator, ut non plurima hîc videam quæ vel penitùs sublata vel in melius mutata quovis pretio vellem, tamen aliqua etiam in hac temporum fæce occurrere, optimis etiam seculis digna, et quæ ipsa primæva Ecclesia Christiana probare, ne dicam et laudare, potuisset, et tu æquissimè agnoscis et nos nobis gratulamur.

No. XXII.

To Professor Turretin, July, 1718.

Speaking of Bishop Davenant's opinion as agreeable to his own.

UTINAM sic sentiremus omnes! Et, fundamentalibus religionis articulis semper salvis, nihil ultrà ab aliquo subscribendum requireremus, quod bonorum hominum conscientiiis oneri esse potest, certè Ecclesiæ utilitatem parùm promovebit.—Ut enim de hac Ecclesiarum Reformatarum utilitate paucis dicam: primum earum stabilimentum in hoc consistere, ut omnes sese, quantum fieri possit, contra papalem potentiam ac tyrannidem tueantur, nemini credo dubium esse possit. Ut in hunc finem quàm arctissimè inter se uniantur, et in idem corpus coalescant; adè ut siquid alicui ex iis Ecclesiæ damni aut detrimenti a communi hoste fuerit illatum, id ab omnibus tanquam suum haberetur, concedi etiam necesse est.

Ut denique pax et concordia cujuslibet Ecclesiæ Reformatæ inter suos, ac cum aliis omnibus ejusmodi Ecclesiis conservetur; unicuique viro bono, sed præsertim Ecclesiarum illarum magistratibus atque ministris totis viribus enitendum esse, adeò clarè apparet, ut nullâ probatione firmiori indigeat.

APPEND.

III.

Afterwards.

Quid in hac re aliud faciendum restat, nisi ut tuâ et amicorum tuorum auctoritate primò facultas vestra Theologica, Magistratus, Ministri, Civēs Genevenses; deinde eorum exemplo atque hortatu reliqua etiam fœderis Helvetici membra reformata omnem lapidem moveant, ut pacem Ecclesiis Bernensibus restituant? Neque id ego sic fieri vellem, ut non simul et religionis veritati et doctrinæ puritati consulatur. Subscribant Ministri, Professores, Theologi, Confessioni vestræ veteri, anno editæ: prohibeantur, sub quâvislibet pœnâ, ne ullam in concionibus, scriptis, thesibus, prælectionibus sententiam publicè tueantur illi Confessioni quovismodo contrarium. Id solum caveatur, ne multiplicentur hujusmodi subscriptiones absque necessitate; neque strictè nimis inquiratur in privatas hominum eruditorum sententias; modo suis opinionibus frui pacificè velint; et neque docendo, neque disputando, neque scribendo, a publicâ confessione secedere, aut errores suos (si tamen errores reverâ fuerint) in scandalum cujusvis, multò magis Ecclesiæ aut Reipublicæ divulgare.—Habes, vir spectatissime, sententiam meam.



No. XXIII.

*Extract from a letter of Archbishop Wake to
Professor Schurer at Bern, July, 1719.*

QUÆ de formulâ Consensûs mihi narras, abundè placent: qui uti nolim laqueum absque causâ injici conscientiis bonorum atque eruditorum hominum; ita neque fræna laxanda censeo quibuscunque novatoribus ad pacem publicè turbandam; eaque vel scribenda vel docenda, quæ viris piis jure scandalum præbeant, quæque Confessionî vestræ olim stabilitæ falsitatis notam injuriâ inurere videantur. Intra hos igitur limites si steterint Magistratus vèstri, neque aliquid amplius a Lausannensibus requirant, nisi ut hoc demùm fine formulæ Consensûs subscribant; sperandum est nullum schisma, eâ de causa, inter vos exoriturum. Pacem publicam tueri, etiam in rebus ad fidem spectantibus, Magistratus Christianus et potest et debet: conscientiis hominum credenda imponere, nisi in rebus claris et perspicuis, et ad salutem omninò necessariis, nec potest nec debet. Quod si contra faciat, subditis tamen semper licebit ad Apostolorum exemplar, si quidem aliquid falsi, aut incertæ veritatis iis subscribendum injunxerint, obedire Deo potius quàm hominibus.

No. XXIV.

APPEND.

III.



Extracts from Archbishop Wake's letter to Professor Turretin, in answer to one from him, dated December 1, 1718.

RES Bernensium ecclesiasticas nondum penitus tranquillas esse et doleo et miror; eoque magis, quod hisce temporibus hæc de decretis divinis altercationes ubique ferè alibi ad exitum sint perductæ. Quæ mea sit de iis sententia, nec adhuc cuiquam apertè declaravi, neque, ut deinceps patefaciam, facile me patiar induci. Hoc apud nos, tum ex mandatis regiis, tum ex diu servatâ (utinam semper servandâ) consuetudine fixum est atque stabilitum, neque a quoquam exquirere quid de his rebus sentiat, modo articulis religionis, publicâ auctoritate constitutis, subscribat; neque in concionibus aut etiam disputationibus theologicis, aliquid ampliùs de iis determinare, quàm quod illi articuli expressè statuunt et ab omnibus ad ministerii munus admittendis profitendum requirant.

Then follows an historical narrative of the rise, and occasion, and censure of the Lambeth Articles; as also of the rise and progress of Arminianism under the reigns of James I. and Charles I. and of the subsiding of all disputes of that kind under Charles II.—He then subjoins:

Et quidem illud imprimis observatu dignum æstimo, quàm moderatè quàm prudenter, in hac tam difficili disquisitione, optimi illi viri, martyres ac confessores Christi constantissimi, quos Divina Providentia ad reformandam hanc nostram Ecclesiam seligere dignatus est, se gesserunt. Non illi curiositati cujusvis aliquid indulgendum putâ-

APPEND. Runt ; non

III.

sed incertis hominum hypothesibus de decretis divinis alicujus fidem alligare fas esse censuerunt. Sciebant quàm inscrutabilia sint consilia Dei ; et quanto intervallo omnes nostras cogitationes exsuperent. Ideòque non religiosè minùs quàm sapienter inter justos terminos sese continuerunt ; neque in necessariis ad fidem nostram de hisce mysteriis stabiliendam deficientes, neque in non-necessariis determinandis officiosi ; unde fortè pro verâ fide errorem, pro pace discordiam, pro fraternâ unione ac charitate, divisionem, odia, inimicitias in Ecclesiam Christi inducere poterant.

Hæc fuit eorum simplicitas verè evangelica ; pietate non minùs quàm sapientiâ commendabilis ; eòque magis suspicienda, ac ferè pro divinâ habenda, quod tot annorum experienciâ reperta sit non solùm optimam fuisse pacis ac concordiae regulam, verùm etiam unicum contra schismata et divisiones remedium.

Speaking afterwards of the Consensus, he adds :

Sunt igitur horum articulorum pars maxima illius generis, in quibus ab invicem dissentire nobis omnibus liceat, absque dispendio veritatis. Quia sunt ejusmodi de quibus Deus consilium suum non adeò clarè aut præcisè revelaverit, quin etiam eruditissimi atque perspicacissimi viri in suis de iis determinationibus errare possint, aut potius nunquam certi esse possunt se non errasse. Quid vero imprudentiùs, quid arrogantius, quid denique humilitate, non jam dico Christianorum, sed et hominum non nimium sibi blandientium indigniùs esset, quàm de rebus adeò obscuris, adeò incertis, adeò inter ipsos ejusdem Communionis Symmystas adhuc litigatis, distinctè aliquid definire : et ab aliis auferre eam quam nos nobis quasi jure nostro asserimus sentiendi libertatem ?

O quantum potuit insana φιλαυτία, et in aliorum APPEND.
 conscientias, quam omnes verbis rejicimus, ple- III.
 rique re exserere cupimus, dominandi libido! Be-
 nedictus Deus, qui alium plerumque, in hoc nostro
 orbe, animum indiderit!

No. XXV.

*Archbishop Wake's letter to Mr. Jablonski, in
 answer to the two following questions :*

*An de Unione Evangelicorum cum Ecclesiâ Ro-
 manâ agendum sit?*

Vel,

*An ~~omnis~~ ea de Re Tractatio tanquam periculosa
 et fallax omninò sit evitanda?*

Quon de fœdere nescio quo cum Pontificiis in-
 eundo scribis somniare temerarios quosdam apud
 vos homines suæ tranquillitatis magis quàm veri-
 tatis amatores; non possum non mirari ecquod
 inde commodi Ecclesiis Reformatis proponunt.
 Adeone ulli e nostris aut incognita aut inexperta
 est Romanensium superbia atque tyrannis, ut
 credatur vel illos a suo fastigio potestatis ac in-
 fallibilitatis, nostri gratiâ, sese dimissuros, vel
 nos eorum causâ ad servitutem tam diu rejectam
 ultro iterum redituros? Hoc tam perniciosum,
 tam infame facinus, ab animis omnium nostrorum
 longè avertat Deus! Imo potius bona, patriam,
 parentes, omnia relinquamus, quàm ut sic inve-
 niamur ἑτεροζυγουντες ἀπιστοῖς: (quidni enim ipsis hic
 Apostoli vocibus utar?)

Neque tamen sic intelligi vellem quasi omnem
 omninò de pace tractatum etiam cum Pontificiis
 refugiendum putarem. Tractemus, si libet; sed
 ut decet, cum æqualibus: Neque aut nos in illos
 potestatem indebitam nobis arrogemus, neque
 illis in nos concedamus. Christiani sunt illi?
 et nos Christiani. Catholici? et nos Catholici.

APPEND. Errare non possumus? etiam illi possunt errare.
 III. Liberi sunt illi a dominio nostro? neque nos illis
 ullâ in re subditi sumus. Si igitur cum illis omninò sit agendum, ante omnia necesse fuerit in prævias conditiones tractandi convenire; utque mutuò statuatur, nullam esse inter eos vel inter nos infallibilitatis prærogativam alterutri nostrûm a Christo concessam: Posse utrinque errari, fortè et utrinque erratum esse. Utrorumque ergo dogmata liberè examinanda, et ad amussim verbi Dei exigenda. Renuntiandum insuper prætensæ auctoritati tum summi quem vocant Pontificis, tum Ecclesiæ Romanæ in alias Christi Ecclesias; ut sic, ab eorum dominatione tuti, ex æquo cum illis agere possimus. De pluribus atque præcipuis Doctrinæ Christianæ capitibus, in quibus utrinque consentimus, nulla lis erit. De cæteris consideretur imprimis quousque invicem concordari valeat; et in quibus nondum in eandem sententiam concurrì potest, quæratùr porrò, an talia sint, quæ salvâ pace mutuò tolerari nequeant. Si hoc conveniatur, quæratùr denique de Liturgiâ Publicâ, an talem nobis exhiberi curabunt, ut omnes simul ad eundem Dei cultum amicè accedere valeamus. Si qui sint Romanæ Ecclesiæ Symmystæ adeò æqui, ut his conditionibus sincerè nobiscum agere velint, non video cur ab eorum colloquio abstineamus. Absque hujusmodi stipulatione præmissâ frustrâ cum iis tractabimus, nisi sub pacis conciliandæ prætextu veritati renuntiare decreverimus.

Habes, vir clarissime, meam qualemcunque hac de re sententiam; extemporaneam quidem illam, nec pro materiæ dignitate satis ponderatam; sed tamen justam, et, nisi ego plurimum fallor, talem a quâ absque extremo periculo nunquam a nostris discedi possit. Faxit Deus, ut in hisce considerandis non tam nostra quæramus quàm ea quæ sint Jesu Christi! Nec adeò hujus seculi pacem ame-

mus, ut futuri præmia amittamus. Tibi, vir præstantissime, sapientiam, prudentiam, eruditionem non vulgarem concessit Deus : etiam constantiam in veritate tuendâ, pro quâ tanta et huc usque passus fueris, et deinceps pati, te paratum ostendis. Tuo itaque exemplo alios instruas, neque concordiam atque unionem cum ullis Christi discipulis, ubi justis conditionibus iniri possit, pertinaciter refugere ; neque iniquis conditionibus stolidè timidève admittere : aut vanâ spe pacis delinuti, ad servitutis papalis jugum colla submittere, quod neque nos, neque patres nostri ferre potuere. Hoc tam grave scandalum, tam perniciosam prævaricationem, ab Ecclesiis Reformatis ut semper avertat Deus, summo ardore precatur,

APPEND.
III.
}

Spectatissime Vir,

Frater tuus in Christo colendissimus, &c.

Maii 22, 1719.

ADVERTISEMENT.

THE following Tables have been compiled with much attention and pains from the best authors ; and it is therefore hoped that they will be considered as a useful addition to Dr. Mosheim's work ; and the more so, as they are not confined to the persons and things contained in it.

The dates, that are placed in the columns which contain the Sovereign Princes and Popes, are designed to mark the year of their decease.

As several of the Ecclesiastical and Theological Writers, mentioned in these Tables, deserve a place also among profane authors, on account of their philosophical, literary, or historical productions ; so their names will be repeated in the two distinct columns that contain the learned men of each century.

It is further to be observed, that the Romish church, even long before the time of the Reformation, looked upon many persons as heretics, whom we, on our principles, cannot consider in the same light, and whose doctrines really tended to promote that Reformation in which we glory. I have therefore, in many places, added the words real or reputed after heretics, rather than seem to submit to the decisions of a superstitious church in this matter.

CHRONOLOGICAL TABLES.

CENTURY I.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events.</i>	<i>Profane Authors.</i>
<i>Roman Emperors.</i>	The succession of the first bishops of Rome is a matter full of intricacy and obscurity.—We shall herein follow the learned Bishop Pearson.	The Evangelists and Apostles. The three Apostolic Fathers, Clement, Barnabas, Hermas.	Dositheus. Simon Magus. The Gnostics. Cerinthus. Hymenæus. Philletus, who, together with Demas and Diotrophes, are rather to be considered as apostates than as heretics.	The tax of Augustus Cæsar. The birth of Christ. The offerings presented to Jesus Christ by the wise men from the East. The four passovers celebrated by Christ. John the Baptist beheaded. Christ's miracles, sufferings, death, resurrection, and ascension. The descent of the Holy Ghost. St. Stephen, the first martyr. The conversion of St. Paul. Institution of Agapæ, or Feasts of Charity.	Titus Livius. Germanicus. Gratus. Ovid. Julius Hyginus. Labæo. Valerius Maximus. Phædrus. Verrius Flaccus. Strabo. Dionysius of Alexandria. Seneca, the rhetorician. Seneca, the philosopher and poet. Velleius Paterculus. Cremutius Isidore, of Charax. Celsus, the physician. Massurius Sabinus. Didymus of Alexandria.
A. D. Augustus 14 Tiberius 37 Caligula 41 Claudius 54 Nero 68 Galba 69 Otho 69 Vitellius 70 Vespasian 79 Titus 81 Domitian 96 Nerva 98	Linus. Anacletus. Clement. Evaristus. Alexander. The dates of the deaths of the Roman pontiffs are not the same in the accounts of chronologers. Petau, Fleury, Pearson, Marcel, Pfaff, Bower,	Philo, the Jew. Flavius Josephus. These are almost all the genuine ecclesiastical writers of the first century, that are now extant. For the letter of Jesus Christ to Abgarus, king of Edessa—the Gospels, Acts, Epistles, and Liturgies, that	The Nicolaitans. Ebion. The Nazarenes. N. B. The Ebionites and Nazarenes, though generally placed by the learned in the first century, yet belong more properly to the second.		

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rom.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events.</i>	<i>Profane Authors.</i>
	<p>Lenglet, and others, differ frequently in this respect; and their differences sometimes are considerable. For example, the death of Pope Anicetus is placed by Petau and Lenglet in the year 161, by Pearson and Pfaff in 162, by Fleury, Walch, and Bower, in 168. As it is impossible to reconcile these historians, and difficult often to decide which calculates best, we shall follow Pearson and Pfaff as the surest guides.</p>	<p>have (besides those which we esteem canonical) been attributed to the Apostles—as also the Epistles of Mary to Ignatius and others—the Acts of Pilate—the Epistles of Seneca to St. Paul, &c. must be considered as apocryphal and spurious. The works that bear the name of Dionysius the Areopagite were forged in the fifth century.</p>		<p>Baptism is administered by immersion.</p> <p>Several Christian churches founded.</p> <p>The first persecution under Nero.</p> <p>The oracles reduced to silence, a dubious, or rather a fabulous story.</p> <p>The destruction of Jerusalem.</p> <p>The accounts of a dispute between St. Peter and Simon the magician at Rome, and of a statue having been erected to the latter in that city, seem idle fictions.</p> <p>The second persecution of the Christians under Domitian.</p> <p>St. John thrown into a cauldron of boiling oil, a dubious story.</p> <p>The adventures of Apollonius Tyaneus.</p>	<p>Cocceius Nerva.</p> <p>Philo, the Jew.</p> <p>Pomponius Mela.</p> <p>Columella.</p> <p>Remmius Palæmon.</p> <p>Votienus.</p> <p>Servilius Marcius.</p> <p>Annæus Cornutus.</p> <p>Lucan.</p> <p>Andromachus.</p> <p>Petronius.</p> <p>Persius.</p> <p>Epictetus.</p> <p>Dioscorides.</p> <p>Flavius Josephus.</p> <p>Silius Italicus.</p> <p>Valerius Flaccus.</p> <p>Pliny the Elder.</p> <p>Pliny the Younger.</p> <p>Asconius Pedianus.</p> <p>Plinius Valerianus.</p> <p>Juvenal.</p> <p>Martial.</p> <p>Statius.</p> <p>Sext. Jul. Frontinus.</p> <p>Quintilian.</p> <p>Dion Chrysostome.</p> <p>Tacitus.</p> <p>Phlegon.</p> <p>Appion.</p> <p>Trogus Pompeius.</p> <p>Athenodorus.</p>

CENTURY II.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events; religious Rites and Institutions.</i>	<i>Profane Authors.</i>
<i>Roman Emperors.</i>	Xystus, or Sixtus 127	Ignatius of Antioch.	Nazarenes.	Third persecution under Trajan, mitigated by the intercession of Pliny the Younger.	Arrian.
A. D.	Telesphorus 138	Polycarp.	Gnostics.		Aulus Gellius.
Trajan 117	Hyginus 150	Justin Martyr.	Cainites.		Plutarch.
Adrian 138	Pius I. 153	Hegesippus.	Elxai.		Florus.
Anton. Pius 161	Anicetus 162	Theophilus of Antioch, the first who made use of the word Trinity to express the distinction of what divines call persons in the God-head. The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach either no ideas, or false ones, has wounded charity and peace, without promoting truth and knowledge. It has produced heresies of the very worst kind.	Saturninus.		Celsus, the Lawyer.
M. Antoninus 180	Soter 172		Millenarians.	Fourth persecution under Adrian.	Cenomaus.
Lucius Verus 180	Eleutherius 185		Basilides.	Fifth persecution under Antoninus Pius, continued under Marcus Aurelius and Lucius Verus.	Philo, of Phœnicia.
Commodus 192	Victor 196		Isidore, the Son.	Conversion of the Germans and Gauls, and (if we may give credit to Bede) of the Britons.	Ptolemy, the Astronomer and Geographer.
Pertinax 193			Carpocrates and his followers.		Salvius Julianus.
Did. Julianus 193			Marcellina and Epiphanius.		Suetonius.
Niger 194			Prodicus, the chief of the Adamites.		Apollonius, the Philosopher.
Albinus 198			Valentine and his followers.		Appian.
Severus.			* Tatian, supposed to be the chief of the Encratites, Hydroparastates, and Apocatactes.	The Thundering Legion—a dubious event.	Fronto.
			Ptolomæus Secundus.	Insurrections of the Jews against the Romans.	Maximus Tyrius.
			Cerdo.	Sedition and slaughter of that people, under the standards of Barcocheba, the false Messiah.	Taurus Calvisius.
			Marcion.		Apuleius.
			Florinus.		Artemidorus.
			Docetæ, or Phantasiasts.		Lucian.
			The Melitoniens.		Numenes.
			The Saccophori.		Pausanias.
			Severians.		Polizæus.
			Ophites.		Sextus Empiricus.
			Artotyrites.		Athenæus.
			Theodotus the Tanner, the chief of the Alogi.		Julius Pollux.
					Diogenes Laertius.
					Gallienus.
					Ammonius Saccas.
					Priscus.
					Cephalion.
					Aristides.
					Hermogenes.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
		<p>Clemens Alexandrinus. Tertullian. Aquila. Theodotion. Symmachus. Hermes. The unknown author of the Sibylline Oracles. Irenæus. Polycrates. Dionysius of Corinth. Pantenus. Quadratus. Add to these several fragments of the writings of some of the principal heretics mentioned in the following column. These fragments are collected by Cotelierius, Grabe, &c.</p>	<p>Montanus. Tertullian. Priscilla and Maximilla, who were called Montanists, Cataphryges, and Pepuzians. The Sethites and Abelites. Heraclion. Bassus. Colarbasus. Blastus. Mark. Valentinians. Bardesanes. Hermogenes. Apelles. Praxeas, the chief of the Patropassians. Seleucas, and Hermias. Artemon.</p>	<p>Christian assemblies are held on Sundays, and other stated days, in private houses, and in the burying-places of martyrs. Infant baptism and sponsors used in this century. Various festivals and fasts established. A distinction formed between bishops and presbyters, who, with the deacons and readers, are the only orders of ecclesiastics known in this century. The sign of the cross and anointing used. The custom of praying towards the east introduced.</p>	<p>who, at the age of 17, published his Rhetoric; at 20, his book on Ideas; and at 25, i said to have forgot all that he had learned. Justin Martyr. Theophilus of Antioch. Chrysorus. Marcus Antoninus. Harpocration. Polyænus. Athenagoras. Celsus, the Philosopher. Julius Solinus. Plotinus. Papinian.</p>

CENTURY III.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Roman Emperors.</i>	Zephyrinus 219	The author of the acts of	Adelphius.	Sixth persecution under Severus,	Ælius Maurus.
A. D.	Callistus 224	Perpetua and Felicitas.	Aquilinus.	in which Leonidas,	Oppian, the poet.
Severus 211	Urban 231	Minutius Felix	Manes, the chief of the	Irenæus, Victor, bishop of Rome,	Quintus Seren. Sammonicus.
Caracalla 217	Pontianus 235	Hippolytus.	Manicheans.	Perpetua, Felicitas, and others, suffer martyrdom.	Julius Africanus.
Geta 212	Anterus 236	Ammonius.	Hierax.	Seventh persecution under	Acolus.
Macrinus 218	Fabianus 257	Julius Africanus.	Noetus.	Maximin VIII. under Decius, in which Fabianus, the Roman pontiff,	Dion Cassius.
Æliogabalus 222	A contest between him and Novatian.	Origen.	Sabellius.	Maximin VIII. under Decius, in which Fabianus, the Roman pontiff,	Ulpien.
Severus Alexander 235	Lucius 256	Cyprian.	Beryllus.	Babylas, Alexander, and others, suffer martyrdom.	Ephorus.
Maximin 237	Stephen 258	Novatian.	Paul of Samosat.	Eighth persecution under Valerian, in which those more illustrious martyrs, Cyprian, Lucius, Stephen I. Sixtus I. and Laurentius, suffer for the faith.	Censorinus.
Gordian I. II. 237	Sixtus II. 259	Gregory Thaum.	Novatians.	Ninth persecution under Dioclesian, Maximian, Galerius, and Maximin, much more cruel than the preceding, and famous for the martyrdom of the Theban legion, which however is a very dubious story.	C. Curius Fortunatus.
Pupienus 238	Dionysius 270	Thaum.	Arabians.	The Jewish Talmud and Targum composed in this century.	Herodian.
Balbin 238	Felix 275	Dionysius of Alexandria.	Cathari.	The Jews are allowed to return into Palestine.	Nicagoras.
Gordian III. 244	Eutychianus 283	Philosophus Anatolius.	Valesians.		Quadratus.
Philip, the Arabian, supposed to have been the first Christian emperor 250	Caius Marcellinus 296	Arnobius African.	Privatus.		Amelius.
Decius 252		Concomodianus.	A schism between Stephen and Cyprian, concerning the rebaptizing of heretics.		Gentilianus.
Gallus 253		Archelaus.			Erennius.
Julianus 253		Lucianus.			Dixippus.
Æmilianus 253		Hesychius.			Cassius Longinus.
Valerian 259		Methodius.			Julius Capitolinus.
Gallienus 268		Theognostus.			Ælius Lampridius.
Claudius II. 270		Malchion.			Trebellius.
Quintillus 270		Paul of Samosata.			Pollio.
Aurelian 275		Stephen, R. Pont.			Porphry.
Tacitus 275		Eusebius, a deacon of Alexandria.			Ælius Spartianus.
Florianus 276		Dionysius, R. Pont.			Flavius Vopiscus.
Probus 282		Basilides, bishop of Pentapolis.			M. Aurel.
Carus 283		Victorinus.			Olymp. Ne-mesianus.
Carinus		Prudentius.			Alexander, a Greek philosopher.
Numerianus 284					Philostratus.
Dioclesian					Julius Paulus.
Maximian					Sextus Pompeius.

Sovereign Princes.	Popes, or Bi- shops of Rome.	Ecclesiastical & Theological Writers.	Heretics.	Remarkable Events, &c.	Profane Authors.
				<p>Jewish schools erected at Babylon, Sora, and other places.</p> <p>Remarkable deaths of those that persecuted the Christians, related by Tertullian, Eusebius, and Lucius Cæcilius.</p> <p>Many illustrious men, and Roman senators, converted to Christianity.</p> <p>The origin of the monastic life derived from the austere manners of Paul the Theban, the first hermit.</p> <p>Dioclesian assumes the name and honours due to Jupiter, and orders the people to worship him.</p> <p>Religious rites greatly multiplied in this century; altars used; wax tapers employed.</p> <p>Public churches, called in Greek <i>Κυριακὰ</i>, built for the celebration of divine worship.</p> <p>The pagan mysteries injudiciously imitated in many respects by Christians.</p> <p>The tasting of milk and honey previous to baptism, and the person anointed before and after that holy rite—receives a crown, and goes arrayed in white for some time after.</p>	<p>Herennius.</p> <p>Modestinus.</p> <p>Hermogenianus.</p> <p>Palladius Rutilius.</p> <p>Taurus Æmilianus.</p> <p>Justin.</p> <p>Julius Calpurnius.</p> <p>Arnobius, the African.</p>

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
				The story of the seven sleepers of Ephesus, and the martyrdom of Ursula, and the 11000 British Virgins, the principal fables invented in this century.	

CENTURY IV.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Roman Emperors.</i>	Marcellinus 304	Lactantius Firm.	The Manichæans disguised under the denominations of Encratites, Apotactics, Saccophori, Hydroparastates, and Solitaries.	The Tenth Persecution continued.	Ælius Donatus.
A. D.	Marcellus 309	Lucius Cæcilius.			Servius.
Dioclesian and Maximian abdicate the empire in the year 305	Eusebius 311	Dorotheus, bishop of Tyre.		The Athanasians or orthodox persecuted by Constantius, who was an Arian, and by Valens, who ordered 80 of their deputies, all ecclesiastics, to be put on board a ship, to which fire was set as soon as it was got clear of the coast.	Helladius.
Galerius 311	Melchiades 313	Eusebius, bishop of Cæsarea.			Andronicus.
Constantius 306	Sylvester 335	Constantine the Great.			Nonius Marcellus.
Constantine the Great. 337	Mark 336	Eustathius, bishop of Antioch.	Arius and his followers, who were divided into Eunomians, Semi-arians, Eusebians, Homoiousians, or Aca-cians, and Psathyrians.		Sext. Aurelius Victor.
His adversaries, Maximin 313	Julius 352	Constantine the Great.			Maximus of Smyrna, who is supposed to have taught the Emperor Julian magic.
Maxentius 312	Liberius 367	Eusebius, bishop of Alexandria.		The Christians persecuted by Sapor.	Oribases.
Licinius 325	A schism between Liberius and Felix. Damasus 384	Commodianus.			Eutropius.
Constantine II. 338	Ursinus.	Alexander, bishop of Alexandria.		The supposed conversion of Constantine the Great, by a vision representing a fiery cross in the air.	Libanius.
Constantius 361	Syricius 398	Juvenius.	Photinus.		Ausonius.
Constans 350		Athanasius, bishop of Alexandria.	Apollinarius, father and son.		Pappus, the famous mathematician.
		Antonius, who, with Paul the Her-			Prudentius.
					Rufus.
					Festus Avienus.

Sovereign Princes.	Popes, or Bishops of Rome.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Profane Authors.
Julian, the Apostate 363		mit, was the first institutor of the monastic life.	Macedonius.	First general council. It was held at Nice in 325. In it the opinions of Arius were condemned, and the popes declared equal in dignity with other Christian bishops.	Themistius.
Jovian 364		Marcellus, bishop of An-cyra.	Anthropo-morphites.		Flavius Vegetius.
Valentinian 375		Theodore, bishop of Hera-clea.	Priscillian.		Hierocles.
Valens 378		Julius, bishop of Rome.	Andæus.		Julian.
Gratian 383		Jul. Firm.	Messalians, or Euchites.		Ammianus
Valentinian II. 392		Maternus.	Collyridians.		Marcellinus.
Theodosius the Great 395		Pachomius.	Eustathians.		Symmachus.
The division of the Roman Empire into the Eastern and Western Empires.		Eusebius, bishop of E-messa.	Colluthus.		Lactantius.
		Serapion.	Helvidius.	A second general council is held in the year 381, at Constantinople, in which the errors of Macedonius are condemned.	Jamblichus.
<i>The Visigoths settle in Gaul and Spain about the latter end of this century.</i>		Cyril, bishop of Jerusalem.	Bonosus.		Ælius Lam-pridius.
Athanasius 382		Ililarius, bishop of Poi-tiers.	Vigilantius.		Eusebius of Casarea.
Alaric.		Lucifer, bishop of Cagliari.	Three schisms of the Mele-tians, Luciferians, and Donatists.	Remarkable progress of the Christian religion among the Indians, Goths, Marcomanni, and Iberians.	Jul. Firmicus Maternus.
		Phœbadius, bishop of Agen.		The famous donation of Constantine in favour of the Roman see—A mere fable.	Chalcidius.
		Eunomius.		The miraculous defeat of Eugenius by Theodosius.	Pomponius Festus.
		Zeno, bishop of Verona.		Julian's attempt to invalidate the predictions of the prophets, by encouraging the Jews to rebuild the temple of Jerusalem, defeated by an earthquake and fiery eruption. See the learned bishop of Gloucester's interesting and ingenious work, entitled, <i>Julian, or a Discourse, &c.</i>	Quintus Curtius.
		Titus, bishop of Bostra.			Macrobius.
		Damasus, bishop of Rome.			
		Epiphanius, bishop of Salamis.			
		Optatus, bishop of Mi-levi.			
		Pacianus.			
		Marius Victorinus.			
		Liberius, bishop of Rome.			
		Ephrem the Syrian.			
		Didymus of Alex.			
		Basil, bishop of Casarea.			
				Theodosius the Great is obliged by Ambrose, bishop of Milan, to do public penance for the slaughter of the Thessalonians.	

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
		<p>Gregory, bishop of Nazianzum.</p> <p>Gregory, bishop of Nyssa.</p> <p>Amphilochius, bishop of Iconium.</p> <p>Hegesippus.</p> <p>Apollinarius, father and son.</p> <p>Eusebius, bishop of Vercell.</p> <p>Diodore, bishop of Tarsus.</p> <p>Proba Falconia.</p> <p>The Three Macarii.</p> <p>Ambrose.</p> <p>Jerom.</p> <p>Ruffinus.</p> <p>Philastrius.</p> <p>Paulinus, bishop of Nola.</p> <p>Augustin.</p> <p>John Chrysostom.</p>		<p>The Eucharist was, during this century, administered in some places to infants and persons deceased.</p> <p>Something like the doctrine of transubstantiation is held, and the ceremony of the elevation used in the celebration of the Eucharist.</p> <p>The council of Elvira in Spain, held in the year 305, not only solemnly forbids the adoration of pictures or images, but even prohibits the use of them.</p> <p>The use of incense and of the censer, with several other superstitious rites, introduced.—</p> <p>The churches are considered as externally holy, the saints are invoked, images used, and the cross worshipped.</p> <p>The clerical order augmented by new ranks of ecclesiastics, such as archdeacons, country bishops, archbishops, metropolitans, exarchs, &c.</p>	

CENTURY V.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the West.</i>	Anastasius 402	Gaudentius, bishop of Bresse.	Vigilantius.	Foundation of the French monarchy by Pharamond, or rather by Clovis.	Anienus.
A. D.	Innocent 417	Sulpicius Severus.	Pelagius, Cœlestius, Julian, authors of what is called the Pelagian Heresy.	An earthquake, which swallows up several cities in Palestine.	Martianus Capella.
Honorius 423	Boniface I. 423	Palladius.	John Cassian, Faustus, Gennadius, Vincent of Lirin, Semi-Pelagians.	A third general council held at Ephesus, at which Nestorius was deposed, in the year 431.	Claudian.
Valentinian 455	A schism between this pope and Eulalius.	Heracleides.	Nestorius, Theodoret, Theodore of Tarsus, Theodore of Mopsus, Nestorians.		Eunapius.
Maximus 455	Celestine I. 432	Innocentius.	Eutyches.	A fourth general council held at Chalcedon, against Eutyches, in the year 451.	Macrobius.
Avitus 456	Sixtus III. 440	Polybius.	Dioscorus.	Progress of Christianity among the Franks and Germans.	Olympiodorus.
Majoranus 461	Leo the Great 461	Pelagius.	The Accephali.—Monophysites.	The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 432.	Orosius.
Severus 465	Leo the Great 461	Cœlestius.	—Jacobites.		Rutillius Claudius Numan-tianus.
Anthemius 472	Hilarius 467	Theodore, bishop of Mop-suesta.	—Armenians.		Peutinger.
Olybrius 472	Simplicius 483	Polychronius.	—Theopas-chites.		Rutillius Clau-dius Numan-tianus.
Glycerius deposed in 474	Felix III. 492	Nonnus.	—Predesti-narians.		Servius Ho-noratus.
Julius Nepos deposed in 475	Gelasius 496	Synesius.	—Cœlicolæ.		Sidonius Apol-linaris.
Romulus Augustulus, who reigned till the 23d of August, when Odoacer took the title of king of Italy, and put an end to the western empire.	Anastasius II. 498	Isodore of Pe-lusium.	Peter the Fuller.		Candidus, the Isaurian.
	Symmachus I. A schism between him and Laurentius.	Cyril of Alex-andria.	Xenaias.		Zozimus, the Historian.
		Orosius.			Idacius.
		Marius Mercator.			Quintus, or Cointus.
		Maximus, bishop of Turin.			Priscus.
		Theodoret.			Museus.
		Cassian.			Proclus.
		Peter Chrysologus.			Simplicius.
		Hilarius.			
		Philostorgius.			
		Vincent of Lerins.			
		Socrates.			
		Sozomenes.			
		Leo the Great.			
		Prosper.			
		Idacius.			
		Basil.			
		Seleucus.			
		Arnobius the younger.			
		Claudian Mar-mertus.			
		Faustus.			
<i>Kings of Italy.</i>					
Odoacer 493					
Theodoric.					
<i>Emperors of the East.</i>					
Arcadius 408					
Theodosius II. 450					
Marcianus 457					
Leo I. 474					
Leo II. 474					
Zeno Isaur 491					
Anastasius.					

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Profane Authors.
<i>Gothic Kings of Spain.</i>		Felix, the Roman pontiff.		Africa, by the Donatists and Circumcellians—in	
Alaric 411		Vigilius Tapsensis, supposed by some learned men to have been the author of what is commonly called the Athanasian Creed.		Persia, by Isdegerdes—Besides the particular persecutions carried on alternately against the Arians and Athanasians.	
Ataulphus 415		Victor the African.		The extinction of the western empire.	
Sigeric 415		Gennadius.		The Theodosian code drawn up.	
Vallia 420		Zosimus.		The city of Venice founded by the inhabitants of the adjacent coast, who fled from the incursion of the barbarians.	
Theodoric 451		Prosper.			
Thorismond 452		Sidonius Apollinar.			
Theodoric II. 466		Æneas Gaza.			
Euric 484					
Alaric II.					
<i>Kings of France.</i>					
Pharamond, first king 420					
Clovis 451					
Meroveus 456					
Chilperic 481					
Clovis I.					
<i>The Kings of the Vandals in Africa where they settled in the year</i> 429					
Genseric 466					
Huneric 484					
Gontamond 496					
Trasamond.					
<i>Kings of England.</i>					
Vortigern.					
Kingdom of Kent founded by Hengist the Saxon, in 457, that of Sussex by Ælla, in 491					
				Many ridiculous fables invented during this century; such as the story of the phial of oil, brought from heaven by a pigeon at the baptism of Clovis—the vision of Attala, &c.	

CENTURY VI.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Learned Men, Historians, Philosophers, and Poets.</i>
<i>Kings of Italy.</i>	Symmachus	Cæsarius, bishop of Arles.	Deuterius.	Several nations converted to Christianity.	Justinian.
A. D. 514	514				Boëthius.
Theodoric 526	Hormisdas 523	Fulgentius, bishop of Ruspa.	Severus, leader of the Acephali.	The canon of the mass established by Gregory the Great.	Procopius.
Athalaric 534	John I. 526	Boethius.	Themistius, chief of the Agnoites, who maintained that Christ was ignorant of the day of judgment.	The Benedictine order founded.	Trebonian.
Amalasuntha 534	Felix IV. 529	Timothy of Constantinople.	Christ was ignorant of the day of judgment.	Forty Benedictine monks, with Augustin at their head, are sent into Britain by Gregory the Great, in the year 596, who convert Ethelbert, king of Kent, to the Christian faith.	Agathias, who continued the history composed by Procopius.
Theodatus 536	Boniface II. 531	Ennodius.	Barsanians, or Semi-dulites, who maintained that Christ had suffered only in appearance.	The kingdom of the Ostrogoths is destroyed by Justinian, who becomes master of Italy.	Jornandes.
Vitiges 540	A schism between Boniface and Dioscorus.	Severus.	Jacob Zanzale, the chief of the Jacobites or Monophysites.	The Lombards invade Italy in the year 568, and erect a new kingdom at Ticinum.	Gregory of Tours.
Ildebalde 541	John II. 535	Cassiodorus.	John Philoponus, the chief of the Trithemites.	The Christians are persecuted in several places.	Marius, bishop of Avanches, an eminent historian.
Totila 553	Agapetus I. 536	Procopius.	Damianists.	The orthodox are oppressed by the emperor Anastasius, Thrasamond, king of the Vandals, Theodoric, king of the Ostrogoths, &c.	Meander, the historian.
Tejas 554	Silverius 540	Peter, the Deacon.	Origenists.	Female convents are greatly multiplied in this century.	Stephen of Byzantium.
<i>Emperors of the East.</i>	A schism between Silverius and Vigilius.	Maxentius, a Scythian monk.	Corrupticolæ.		Magn. Aurelius Cassiodorus.
Anastasius 518	Vigilius 555	Dionysius, the Little.	Acemeteæ.		Dionysius, the Little.
Justin I. 527	Pelagius I. 558	Fulgentius Ferrandus.	The Arians, Nestorians, Eutychians, and Pelagians continue to raise troubles in the church.		
Justinian 565	John III. 572	Marcellinus.			
Justin II. 578	Benedict I. 577	Zachary, the Schoolman.			
Tiberius II. 586	Pelagius II. 590	Hesychius.			
<i>Gothic Kings of Spain.</i>	Gregory I.	Facundus Hermian.			
Alaric 507		Pope Vigilius.			
Gesalric 512		Rusticus, a Roman deacon.			
Amalaric 531		Junilius Victor, of Capua.			
Theuda 548		Primasius.			
Theudisilla 548		Jornandes.			
Agila 552		Liberatus Victor, the African.			
Athanagilda 567		Venantius Fortunatus.			
Linva 568					
Leunigild 585					
Richard.					
These princes were masters also of Narbonne and Aquitain.					

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Learned Men, Historians, Philosophers, and Poets.</i>
<p><i>Kings of England.</i></p> <p>The third Saxon kingdom is founded in England by Cerdic, in 514, and is called the kingdom of the West Saxons.</p> <p>The fourth, even that of the East Saxons, by Erchenwen, in 527</p> <p>The fifth, that of Northumberland, by Ida, in 547</p> <p>The sixth, that of the East Angles, by Uffa, in 575</p> <p>The seventh, that of Mercia, by Cridda, in 582</p> <p>Thus was successively formed the Saxon Heptarchy.</p>		<p>Anastasius of Mount Sinai, afterwards bishop of Antioch.</p> <p>John, the Schoolman.</p> <p>Cosmas.</p> <p>Gildas.</p> <p>Leander.</p> <p>John of Constantinople.</p> <p>Columbanus.</p> <p>Leontius Byzant.</p> <p>Leontius of Cyprus.</p> <p>Gregory the Great.</p> <p>Isidorus of Seville.</p> <p>Lucius Carinus.</p> <p>Proclus Diadochus.</p>		<p>Litanies introduced into the church of France.</p> <p>The Arians are driven out of Spain.</p> <p>Superstition of the Stylites introduced by Simeon, the head of that crazy sect, who spent his life on the top of a pillar, and foolishly imagined, that he would, by this trick, render himself agreeable to the Deity. The Romanish writers say, he chose this lofty habitation (for the pillar was 36 cubits high) to avoid the multitude which crowded about him to see his miracles.</p> <p>The Christian era is formed in this century by Dionysius the Little, who first began to count the course of time from the birth of Christ.</p> <p>The Justinian code, Pandect, Institutions, and Novellæ, collected and formed into a body.</p> <p>Antioch, that was destroyed by an earthquake, is rebuilt by Justinian.</p> <p>The fifth general council assembled at Constantinople in the</p>	
<p><i>Kings of France.</i></p> <p>Clovis I. 511</p> <p>The kingdom is divided between his four sons, viz.</p> <p>Thierry,</p> <p>Metz 534</p> <p>Clodomire,</p> <p>Orleans 524</p> <p>Childebert,</p> <p>Paris 558</p> <p>Clotaire,</p> <p>Soissons 562</p>					

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Learned Men, Historians, Philosophers, and Poets.</i>
<p>A second division of the kingdom between the four sons of Clotaire I. viz.</p> <p>Cherebert, Paris 566</p> <p>Gontran, Orleans 593</p> <p>Chilperic, Soissons 584</p> <p>Sigibert, Metz 575</p>				<p>year 533, under Justinian I. in which the Origenists and the three chapters were condemned.</p>	
<p><i>Kings of the Vandals in Africa.</i></p> <p>Thrasamond 523</p> <p>Hilderic 530</p> <p>Gilimer, defeated and taken prisoner by Belisarius, in the year 534</p> <p>By this event Africa became again subject to the Emperors of the East.</p>					
<p><i>Kings of the Lombards who entered into Italy in the year</i> 568</p> <p>Alboinus 571</p> <p>Clephis 573</p> <p>Antharis 590</p> <p>Agilulf</p>					
<p><i>Exarchs of Ravenna.</i></p> <p>Longinus 583</p> <p>Sinaragdus 588</p> <p>Romanus 598</p> <p>Callinicus</p>					

CENTURY VII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretica, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Sabinianus 605	Augustine, first archbishop of Canterbury,	John Philoponus.	The ancient heresies were still in	An extraordinary progress is made in the con-	The author of the Alex-
A. D.	Boniface III. 606	was nomi-	John Ma-	vigour du-	version of the	andrian
Mauritius 602	—IV. 614	nated to	lala.	during this	English.	Chronicle.
Phocas 610	Deodatus 617	that high	Hesychius of Jerusa-	century ;	The archbi-	Isidore of
Heraclius 641	Boniface V. 625	office in the	lem.	to these	shoprics of Lon-	Seville, who,
Constantine III. 641	Honorius I. 638	year 597,	Theophy-	were added	doprics of York	besides his
Heraclius 642	Severinus I. 639	by Gregory the Great,	lact Simo-	the Pauli-	are founded,	theological
Constans II. 668	John IV. 641	bishop of	catta.	cians,	with each 12 bi-	productions,
Constantine IV. 685	Theodorus I. 648	Rome, with	Antiochus Modestus.	Monothe-	shops under	composed a
Leontius 698	Martin I. 655	the consent	Cyrus of Alexand.	lites.	its jurisdiction.	History of
Tiberius III. 703	Eugenius I. 656	Ethel-	Jonas.		The archbi-	Goths and
Justinian II. 671	Vitalianus 671	bert, king	Gallus.		shopric of Lon-	Vandals, &
<i>Kings of the Goths in Spain.</i>	Adeodatus 676	of Canter-	John Mos-		don is translated	a work en-
Victoric 678	Domnus 678	bury. He	chus.		to Canterbury.	titled, Ety-
Gondemar 621	Agatho 682	died in the	Andreas Damascenus.		The gospel is	mologicon
Sisebut 621	Leo II. 684	year 611	George Pi-		propagated	in which he
Reccaredo II. 621	Benedict 685	Laurence 619	sides.		with success in	gives an ac-
Suinthila 631	John V. 686	Mellitus 624	Eligius.		Holland, Fries-	count of the
Sinenand 636	Conon 687	Justus 634	The two Theodores.		land, and Ger-	origin and
Chintila 640	Sergius I. 701	Honorius 653	Paulus.		many.	nature of
Tulga 642	A schism 649	Adeodatus 664	The Emp. Heraclius.		The schism	the different
Cindevind 649	occasioned by the pre-	Theodore 690	Maximus, Conf.		between the	sciences.
Recesuinthe 672	tensions of	Brithwald	Theodore, the monk.		Greek and La-	In this cen-
Vamba 680	Theodore and Pas-		The Emp. Constans II.		tin churches	tury com-
Ervice 687	chalis.		Martin, bi-		commences in	menced that
Egica			shop of Rome.		this century.	long period
			Maurus of Ravenna.		The rise of	of ignorance
			Anastasius, a monk—		Mahomet, and	and darkness
			a Rom. presb.		the rapid pro-	which re-
			Fructuosus, Hisp.		gress of his re-	maind un-
					ligion, which is	til the light
					propagated by	of the Re-
					fire and sword.	formation
					The Maho-	arose.
					metan era, called	
					the Hegira,	
					commences	
					with the year of	
					Christ 622.	
					The destruc-	
					tion of the Per-	
					sian monarchy,	
					under the reign	
					of Isdegerdes	
					III.	

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of France.</i>			Peter, metropolitan of Nicomedia.		Boniface IV. receives from that odious tyrant Phocas (who was the great patron of the popes, and the chief promoter of their grandeur) the famous Pantheon, which is converted into a church. Here Cybele was succeeded by the Virgin Mary, and the pagan deities by Christian martyrs. Idolatry still subsisted; but the objects of it were changed.	
Clotaire II. 628			Julian Pomerius.		Ina, king of the West Saxons, resigns his crown, and assumes the monastic habit in a convent at Rome. During the Heptarchy, many Saxon kings took the same religious turn.	
Dagobert 638			Agatho.		Pope Agatho ceases to pay the tribute which the see of Rome was accustomed to pay the emperor at the election of its pontiff.	
Sigibert II. 654			John of Thessalonica.		The sixth general council is held at Constantinople, under Constantine.	
Clovis 660			Cresconius.			
Clotaire III. 668			Ildefonsus.			
Childeric II. 673			Marculph.			
Dagobert II. 679			Macarius.			
Theodoric III. 690			John Climachus.			
Clovis III. 695			Fortunatus			
Childebert III.			Venant.			
The race of the idle kings begins with Theodoric III. and ends with Childeric III.			Isidore of Seville, who composed Commentaries on the Historical Books of the Old Testament, and is acknowledged to have been the principal author of the famous Mosarabic Liturgy, which is the ancient Liturgy of Spain.			
<i>England.</i>			Dorotheus.			
The Heptarchy.			Sophronius, bishop of Jerusalem.			
<i>Kings of the Lombards in Italy.</i>						
Agilulph 616						
Adalodus 626						
Arioaldus 638						
Rotharis 653						
Rodoald 656						
Aripert 662						
Gondipert 662						
Grimoald 673						
Garibald 673						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Pertharit 689					<p>Pogonatus, against the Monothelites, in the year 680.</p> <p>The seventh, which is looked upon by some as a kind of supplement to this, was held in the Trullus, under Justinian II. in the year 692, and is called Quinisextum.</p>	
Cunipert 701						
Exarchs of Ravenna.						
Smara- gus 610						
John 615						
Eleuthe- rius 617						
Isaac 643						
Theodo- rus Cal- liopa 649						
Olympius 650						
Theodo- rus Cal- liopa 686						
Theodo- rus 687						
Ioannes Plato 702						

CENTURY VIII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	John VI. 705	Britwald 731	Venerable Bede.	The Euty- chians.	Rapid pro- gress of the Sa- racens in Asia and Africa.	Alcuin— see the fourth co- lumn.
A. D.	John VII. 707	Tatwin 734	John Da- mascenus.	Monothe- lites, and Jacobites,	The downfal of the kingdom of the Lom- bards and of the exarchate of Ravenna, the latter of which is granted to the see of Rome, by Pepin, king of France.	Bede. Fredega- rius.
Justinian II. 711	Sisinnius 708	Nothelm 741	The anony- mous author of a book entitled, Ordo Ro- manus de Divinis Officiis,	continue to propagate their doc- trines.	of the king- dom of the Lombards and of the exarchate of Ravenna, the latter of which is granted to the see of Rome, by Pepin, king of France.	John Da- mascenus. George Syncellus Virgilius.
Philippicus 713	Constantine 714	Cuthbert 758		The Paul- Johannists, who were so called from their leaders	of the Lom- bards and of the exarchate of Ravenna, the latter of which is granted to the see of Rome, by Pepin, king of France.	
Anastasius II. 714	Gregory II. 731	Bregwin 762		Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Theodosius III. 716	Gregory III. 741	Lambert 790		The Ago- noclites, a wrong- headed set of people, who prayed dancing.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Leo III. Isaur. 741	Zachary 752	Athelard.		Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Constantine V. Copron. 775	Stephen II. 752			Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Leo IV. 780	Stephen III. 757			Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Constantine VI. Porphyr. 797	A schism between Paul and Theophylact.			Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Irene.	Stephen IV. 772			Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
<i>Kings of the Visigoths in Spain.</i>	A schism between Constantine, Philip, and Stephen IV.			Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Egica 700				Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Vitiza 710				Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Roderic, the last king of the Goths 713	Adrian 795			Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
<i>Kings of Leon and the Asturias.</i>	Leo III.			Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Pelagius 737				Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Favila 739				Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Alphonso 757				Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Froila 768				Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Aurelio 774				Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Silo 783				Paul and John, and embraced the pernicious errors of Valen- tine and Manes.	Charlemagne adds to the grant of Pepin several pro- vinces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Mauregat 788			the principal instruments made use of by	Clement, who preferred the decisions of	The Saracens take possession of Spain.	
Veremond 791			Charlemagne for the restoration of learning.	Scripture before the decrees of councils, are reputed	Controversy between the Greek and Latin church, concerning the Holy Ghost's proceeding from the Son.	
Alphonso II.			He is considered by Du Pin as the person that first introduced polite literature into France, and it is to him that the universities of Paris, Tours, Soissons, &c. owe their origin.	heretics by the church of Rome. Virgilius was also accused of heresy by Pope Zachary, because he was a good mathematician, and believed the existence of Antipodes.	The Germans converted by Boniface. The gospel propagated in Hyrcania and Tartary. The right of election to the sec of Rome conferred upon Charlemagne and his successors by Pope Adrian, in a council of bishops assembled at Rome.	
<i>Kings of France.</i> Childbert III. 711			Felix, archbishop of Ravenna.	Those who promoted the worship of images and relics in this century deserve much better the denomination of heretics.	The worship of images authorised by the second council of Nice in the year 787, which is improperly called the seventh general council.	
Dagobert III. 715			Germanus, bishop of Constanti- nople.		The reading of the epistle and gospel introduced into the service of the church.	
Chilperic II. 720			The unknown author of a book entitled, Liber Diurnus Pontificum Romanorum.		Solitary or private masses instituted.	
Theodoric IV. 736			Egbert, archbishop of York.		Churches built in honour of saints.	
Interregnum, from the year 737 to 743, during which time Carloman and Pepin, sons of Charles Martel, govern without the regal title.			Bartholomew, a monk of E- dessa, who refuted the Alcoran.		Masses for the dead.	
Childeric III. de- throned in 750			Boniface,			
The last king of the first race.						
<i>Second race.</i> Pepin 768						
Charlemagne.						
<i>England.</i> The Heptarchy.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of the Lombards in Italy.</i> Luitpert 704 Ragumbert 704 Aripert 712 Ansprand 712 Luitprand 744 Rachis 750 Aistulphus 756 Desiderius 773 <p>The kingdom of the Lombards, which subsisted during the space of 206 years, was overturned by Charlemagne, who, having defeated Desiderius, caused himself to be crowned king of the Lombards, in the year 774.</p> <hr/> <i>Exarchs of Ravenna.</i> Theophylact 710 Jo. Procopius 712 Paul 729 Eutychius 752			archbishop of Mentz, commonly called the Apostle of Germany. Anastasius, abbot in Palestine. Theophanes. Aldhelm, bishop of Shireburn, under the Heptarchy, and nephew to Ina, king of the West Saxons.		Willebrod sent to convert the Frisons; he was the first bishop of Utrecht.	

<i>Soverrign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<p>The Exarchate subsisted during the space of 185 years. It ended in the reign of Aistulphus, king of the Lombards, who reduced Ravenna, and added it to his dominions. But this prince was obliged by Pepin, king of France, to surrender the Exarchate, with all its territories, castles, &c. to be for ever held by Pope Stephen III. and his successors in the see of Rome. This is the true foundation of the temporal grandeur of the popes.</p>						

CENTURY IX.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Leo III. 816	Athelard	Nicephorus, patriarch of	Paulicians, a branch of the Manichæans.	The conversion of the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Slavonians, Russians, Indians, and Bulgarians, which latter occasions a controversy between the Greek and Latin churches.	Photius. Smaragdus. Eginhart. Rabanus Maurus. Abbon. Herenipert. Leon. Sergius. Methodius. Walafridus Strabo. John Scot Erigena. Alfred the Great, king of England. His Saxon version of Orosius was never published.
A. D.	Stephen V. 817	806 Wulfred	806 Constanti- nople.	Iconoclastes		
Irene 802	Paschal I. 824	830 Theogild	830 Amalarus, bishop of Triers.	Iconolatæ, or image-worship- pers.		
Nicepho- rus 811	Eugenius II. 827	830 Celnoth	830 Theodore Studita.	Predestina- rians.		
Satura- tius 811	A schism between Eugenius II. and Zizinnus.	871 Athelred	871 Agobard, archbishop of Lyon.	Adoptions.		
Michael Curopo- lites 813	Valentine 827	889 Plegmund.	889 Eginhart. Claudius. Clement, bishop of Turin.	Transub- stantia- rians.		
Leo Ar- men 820	Gregory IV. 844		Jonas, bishop of Orleans.	Clement, bishop of Turin, who fol- lowed the sentiments of Felix of Urgella.		
Michael Balb. 829	Sergius II. 847		Freculph, bishop of Lysieux.		The cause of christianity suffers in the East under the Saracens, and in Europe under the Normans.	
Theophi- lus 842	Leo IV. 855		Moses Barcepha.		The power of the pontiffs increases; that of the bishops diminishes; and the emperors are divested of their ecclesiastical au- thority.	
Michael III. 867	Pope Joan.		Photius, patriarch of Constanti- nople.		The Decretals are forged, by which the popes extended the limits of their jurisdiction and authority.	
Basilius I. Macedo 866	Benedict III. 858		Theod. Abucara.			
Leo VI. Philos.	A schism between Benedict and Ana- stasius.		Petrus Si- culus.			
<i>Emperors of the West.</i>	Nicolas I. 867		Nicetas David.			
The Western Empire was re- stored in the year 800, in favour of Charle- magne, king of France.	Adrian II. 872		Rabanus Maurus, archbishop of Mentz.			
Charle- magne 814	VIII. 889		Hilduin.			
Lewis the Debon- naire 840	Marinus I. 884		Servatus Lupus.			
Lothaire 855	Adrian III. 885		Drepanius Florus.			
Lewis II. 875	Formosus 897		Druthmar.			
Charles II. sur- named the Bald 877	A schism between Formo- sus and Sergius. Boniface VI. 897		Godeschaleus Pascasius Radbert, the chief of the			
	Stephen VII. 901					

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Lewis III. 879 Carloman 880 Charles III. deposed 887 After the death of this prince, (who was the last king of France that was emperor), Germany and Italy were entirely separated from the French monarchy. Arnolph 899 Lewis IV.	A schism between Stephen VII. John IX. Romanus I. and II. and Theodore II.		Transubstantiarrians. Bertram or Ratram, of Cerby, who refuted the monstrous errors of Raddbert, and was at the head of those who denied the corporal presence of Christ in the Eucharist. Haymo, bishop of Halberstadt. Walafridus Strabo. Hincmar, archbishop of Rheims. John Scot Erigena. Ansegisus. Florus Magister. Prudens, bishop of Troyes. Remy, of Lyons. Nicholas. Adrian. John VIII. Pope. Anastasius, Bibl. Auxilius. Theodulph, bishop of Orleans. Smaragdus. Aldric, bishop of Mans. Ado of Vienna. Isidorus Mercator, author of the False Decretals.		on the credulity of the people. Monks and abbots now first employed in civil affairs, and called to the courts of princes. The festival of All-Saints is added in this century, to the Latin Calendar by Gregory IV. though some authors of note place this institution in the seventh century, and attribute it to Boniface IV. The superstitious festival of the Assumption of the Virgin Mary, instituted by the Council of Mentz, and confirmed by Pope Nicholas I. and afterwards by Leo X. The trial by cold water introduced by Pope Eugenius II. though Le Brun, in his <i>Histoire des Pratiques Superstitieuses</i> , endeavours to prove this ridiculous invention more ancient. The emperor Lewis II. is obliged by the arrogant pontiff Nicholas I. to perform the functions of groom, and hold the bridle of this Pope's horse,	this period, the arts were more cultivated in Asia than in Europe. Albategni, the mathematician. Albumasar, the Arabian astronomer.
<i>Kings of Spain, i. e. of Leon and the Asturias.</i> Alphonso the chaste 844 Ramiro 851 Ordogno 862 Alphonso III.						
<i>Kings of France.</i> Charlemagne 814 Lewis the Debonnaire 840 Charles the Bald 877 Lewis III. 879						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Carloman 884			Jesse, bishop of Amiens.		while his pretended Holiness was dismounting.	
Charles III. 888			Dungale.		The Legends or Lives of the Saints began to be composed in this century.	
Eudes 898			Halitgaire, bishop of Cambay.		The Apostles' Creed is sung in the churches—	
Charles the Simple.			Amulon, archbishop of Lyons.		Organs, bells, and vocal music introduced in many places—	
<i>Kings of England.</i>			Vandalbert.		Festivals multiplied.	
The Heptarchy finished by the union of the seven kingdoms under the government of Egbert.			Angelome		The order of St. Andrew or the Knights of the Thistle in Scotland.	
Egbert 837			Epiphanes, archbishop of Constantia, in the island of Cyprus.		Michael I. Emperor of the East, abdicates the throne, and with his wife and six children, retires into a monastery.	
Ethelwolf 857			Herric.		Photius, Patriarch of Constantinople, excommunicates the Pope.	
Ethelbald 860			Reginon.		The canonization of saints introduced by Pope Leo III.	
Ethelbert 866			Abbon.		The University of Oxford founded by Alfred.	
Ethelred 871			William, the librarian.		The sciences are cultivated among the Saracens, and particularly encouraged by the Caliph Alma-mon.	
Alfred the Great 899			Pope Formosus.		Theophilus, from his abhorrence of images, banishes the	
<i>Kings of Scotland.</i>			Pope Stephen.			
The history of Scotland is divided into four great periods.			Methodius, who invented the Slavonian characters, and made a translation of the Bible for the Bulgarians, which was used by the Russians.			
The first which commences with Fer-gus I. 330 years before Christ, and contains a series of 68 kings which ends with			Alfred the Great, king of England, composed a Saxon Paraphrase on the Ecclesiastical History of Bede, a Saxon Version of Orosius, and a Saxon Psalter.			
			The Emperor Basilius Mac.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<p>Alpinus, in the year 823, is looked upon as entirely fabulous. We shall therefore begin this chronologi- cal list with the second period, which com- mences with Kenneth II.</p> <p>Kenneth II. 854</p> <p>Donald V. 858</p> <p>Constan- tine II. 874</p> <p>Ethus 874</p> <p>Gregory 893</p> <p>Donald VI.</p> <p><i>Kings of Sweden.</i> The origin of this kingdom is covered with un- certainty and fa- bles. Some hi- storians reckon 36 kings before Biorno III. but it is with this latter prince that chronolo- gists generally begin their se- ries.</p>			<p>The Emperor Leo, sur- named the wise.</p>		<p>painters out of the Eastern Empire. Harold, king of Denmark, is dethroned by his subjects, on ac- count of his at- tachment to Christianity. The Univer- sity of Paris founded.</p>	

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Biorno III. 824						
Brantmond 827						
Sivard 842						
Heroth 856						
Charles VI. 868						
Biorno IV. 883						
Ingo, or Ingelde 891						

CENTURY X.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	John IX. 905	Plegmund 917	Simeon Metaphrastes.	No new heresies were invented during this century.	Irruption of the Huns into Germany, and of the Normans into France.	This century, by way of eminence, is styled the age of barbarism and ignorance.
A. D.	A schism between John IX. and Sergius.	Athelm 924	Leontius of Byzantium.	That of the Anthropomorphites was revived, and the greatest part of the others were continued.	The Danes invade England. The Moors enter into Spain.	The greatest part of the ecclesiastical and theological authors mentioned in the column were mean, ignorant, and trivial writers, and wrote upon mean and trivial subjects. At the head of the learned men of the age we must place Gerbert, otherwise
Leo, the Philosopher 911	John IX. and Sergius.	Odo 957	Odo of Cluny.			
Alexander 912	Benedict IV. 906	Dunstan 988	Ratherius, bishop of Verona and Liege.			
Constantine VII. surnamed Porphyrogen 959	Leo V. 906	Ethelgar 988	Hippolytus, the Theban.			
Romanus	A schism between Leo V. and Christopher.	Siricius 993	Odo, archbishop of Canterbury.			
Lecapenus took advantage of the youth of this prince, and seized the Imperial throne, but was deposed by his son Stephen, and died in 943	Leo V. and Christopher 907	Aluric, or Alfric.	Rutychius, Patriarch of Alexandria.			
	A schism between Christopher and Sergius.		Saidus, Patriarch of Alexandria.			
	Sergius III. 910		Flodoard.			
	Anastasius III. 912		Joseph Genesis Atto, bishop of Verceil.			
	Lando 912		Dunstan, archbishop of Canterbury.			
	John X. 928		Luitprand, abbot of Fleury.			
				Thus we find Nestorians, Eutyrians, Paulicians, Armenians, Anthropomorphites, and Manichæans, making a noise in this century.	The Hungarians and several Northern nations converted to Christianity. The pirate Rollo is made Duke of Normandy, and embraces the Christian faith. The Poles are converted to Christianity under Micislaus, in the year 965. The Christian religion is established in Muscovy, Denmark, and Norway. The plan of the Holy war is	

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Romanus, first or second son to Constantine VII. 963	Leo VI. 929 Stephen VIII. 931 John XI. 936 Leo VII. 989		Notker, bishop of Liege. Suidas. Roswida, a poetess. Edgar, king of England. Ælfridus. Hereger. Olympiodorus. Œcumenius. Odilo. Burchard.		formed in this century by Pope Sylvester II. The baptism of bells; the festival in remembrance of departed souls; the institution of the Rosary; and a multitude of superstitious rites, shocking to common sense, and an insult upon true religion, are introduced in this century.	known by the papal denomination of Sylvester II. This learned pontiff endeavoured to revive the drooping sciences, and the effects of his zeal were visible in this, but still more in the following century.
Nicephorus Phoc. 970	Stephen IX. 943 Marianus II. 946		Valerius of Astorga, in Spain. His lives of the Fathers very different from those that are published, are still in MS. in the library of Toledo.		Fire-ordeal introduced. The Turks and Saracens united. Edmund, king of England, is stabbed at a public feast.	Suidas Geber, an Arabian chemist, celebrated by the learned Boerhaave.
John Zimises 975	Agapetus II. 955		John Malela.		The Danish war in England, begins and continues twelve years.	Constantine Porphyrogen.
Basilius III. 964	John XII. 964		Constantine Porphyrogenetus.		Albatani, an Arabian astronomer, called by some Albategne.	
Constantine VIII.	A schism between John XII. and Leo.		John of Capua.		Feudal tenures begin to take place in France.	Razi, a celebrated Arabian chemist and physician.
Emperors of the West.	Leo VIII. 965		Nicholas, Patriarch of Constantinople.		The influence and power of the monks increase greatly in England.	Leontius, one of the Byzantine historians.
Lewis IV. 912	Benedict V. 965		Gregory of Cesarea.		The kingdom of Italy is united by Otto to the German empire.	Joseph Genesius.
Conrad I. 919	John XIII. 972		Georges.		Pope Boniface VII. is deposed and banished for his crimes.	
Henry I. surnamed the Fowler 936	Donus II. 972		Epiphanes.		Arithmetical figures are brought from Arabia into Eu-	
Otho I. 973	Benedict VI. 975		Severus.			
Otho II. 983	Boniface VII. 984		Moses Barceph.			
Otho III.	Benedict VII. 984		Alfric, archbishop of Canterbury.			
Kings of Spain; i. e. Leon and Asturias.	John XIV. 985		Gerbert, Pope.			
Alphonso III. surnamed the Great, abdicates the crown in the year 910	John XV. 985		Oswald.			
Garcias 913	John XVI. 996		Sisinnius.			
Ordogno II. 923	Gregory V. 999					
Froila II. 924	A schism between John and Gregory V.					
Alphonso IV. 931	Sylvester II.					
Ramiro II. 950						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Ordogno III. 955					rape by the Sa- racens.	
Sanchez the Fat 964					The Empire of Germany is rendered elective by Otho III.	
Ramiro III. 982						
Bermudo, called by some Vere- mond II. 999						
Alphonso V.						
<i>Kings of France.</i>						
Charles the Sim- ple 929						
Ralph usurps the throne.						
Lewis d'autre- mere 954						
Lothaire II. 986						
Lewis the Idler, the last king of the line of Charle- magne 987						
<i>Third Race.</i>						
Hugh Capet 996						
Robert.						
<i>Kings of England.</i>						
Edward 925						
Athelstan 941						
Edmund 946						
Edred 955						
Edwy 957						
Edgar 975						
Edward 978						
Ethelred.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Scotland.</i>						
Donald						
V. 903						
Constan- tine III.						
943						
Malcolm						
I. 958						
Indulfus						
967						
Daffus 972						
Cullen 976						
Kenneth						
III. 994						
Constan- tine IV.						
995						
Grimus.						
<i>Kings of Sweden.</i>						
Ingeld						
II. 907						
Eric VI.						
926						
Eric VII.						
940						
Eric						
VIII. 980						
Olaus II. the Tri- butary.						
The be- ginnings of the Danish monarchy are so fabulous, that we shall be- gin with Harold, who first embrac- ed the Christ- ian reli- gion.						
Harold						
VI. 980						
Sweyn.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Poland.</i> Micislaus, the first Christian duke, dies 999						

CENTURY XI.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i> A. D.	Silvester II. 1003	Aluric, or Alfric 1006	Dithmar, bishop of Mersebourg.	Berenger, famous for his opposition to the monstrous doctrine of transubstantiation.	The crusades are carried on with all the enormities that usually attend a blind, extravagant, and inhuman zeal.	Leo, the Grammarian.
Basilius III. 1025	John XVII. 1003	Elphegus massacred by the Danes in the year 1012	Leo, the Grammarian.	to the monstrous doctrine of transubstantiation.		Adelbord.
Constantine VIII. 1028	John XVIII. 1009	Fulbert, bishop of Chartres.	Aimon.	Roscelin, a Tritheite.		Michael Psellus.
Romanus II. Argyr. 1034	Sergius IV. 1012	Agelnoth 1038	Adelbold, bishop of Utrecht.	A sect of French Manichæans, condemned in the council of Orleans.	Godfrey of Bouillon takes possession of Jerusalem in the year 1099.	Anselm, archbishop of Canterbury.
Michael IV. Paphl. 1041	Benedict VIII. 1024	Eadsinus 1050	Alexius, patriarch of Constantinople.		A contest between the emperors and popes, in which the latter discover a most arrogant and despotic spirit.	Gui Aretine, the inventor of musical notes.
Michael V. Calaphates 1041	Gregory and Benedict.	Robert Gemetic 1052	Constantinople.			Wippo.
Constantine IX. Monomach. 1054	John XIX. 1033	Stigand 1069	Berno, of Augsburg.			John Scylitzes.
Theodora 1056	Benedict IX. 1044	Lanfranc 1089	Ademar.			Avicenna, an Arabian philosopher.
	A schism between the two Johns and Benedict.	Anselm.	The Brunos.		The dignity of Cardinal is first instituted in this century. The Moors are driven by degrees	Stephen, the first Christian king of Hungary.
			Lanfranc, archbishop of Canterbury.			
			Theophanes Cerameus.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Michael VI. Strat. 1057	Gregory VI. 1046		Nilus Doxopatrius.		from several parts of Spain; hence arose the division of that country into so many little kingdoms.	Alphes, a Jew.
Isaac I. Comen. 1059	Clement II. 1048		Michael Psel-lus.			Josippon; or the false Josephus.
Constantine X. Ducas 1067	Damasus II. 1049		Michael Cerialarius.			Ferdousi, a Persian poet.
Romanus III. Diogenes 1071	Leo IX. 1054		Simeon the Younger.		Mathilda, daughter of Boniface, duke of Tuscany, leaves all her possessions to the church of Rome, in consequence of her passionate attachment to Hildebrand, otherwise known by the papal name of Gregory, VII. with whom she lived in a licentious commerce.	Roscelin. John the Philosopher.
Nicephorus II. Botoniates 1081	Victor II. 1057		Theophylact, a Bulgarian.			John Curo-palata, one of the Byzantine historians.
Alexis I. Comnen.	Stephen IX. 1059		Cardinal Humbert.			
	Benedict X. 1059		Petrus Damianus.			
	Nicholas II. 1061		Marianus Scotus.			
	A schism between Nicholas II. and Benedict.		Anselm, archbishop of Canterbury.			
<i>Emperors of the West.</i>	Alexander II. 1073		Ivo, bishop of Chartres.			
Otho III. 1002	A schism between Alexander II. and Cadalous.		Hildebert, archbishop of Tours.			
Henry II. 1024	Alexander II. and Cadalous.		Pope Gregory VII.		Sicily, Castile, Poland, and Hungary are erected into kingdoms.	
Conrad II. 1039	Gregory VII. 1086		Gerhard.			
Henry III. 1056	A schism between Gregory VII. and Guy, bishop of Ravenna.		Hugh of Breteuil.			
Henry IV.	Victor III. 1088		Berthold.		The kingdom of Burgundy and Arles is transferred to the emperor Conrad II. by Rodolphus, king of Burgundy.	
<i>Kings of Spain, i. e. of Leon and the Asturias.</i>	Urban II. 1099		Hermannus Contract.		Several of the popes are looked upon as magicians; as, in these times of darkness, learning, and more especially philosophy and mathematics, were looked upon as magic.	
Alphonso 1027			Peter, patriarch of Antioch.		Investitures introduced in this century.	
Veremond III. 1037			Glaber Radulphus.		The tyranny	
<i>Kings of Leon and Castile united.</i>			Deoduinus, bishop of Leigh.			
Ferdinand I. sur-named the Great 1065			Adelman.			
			Nicetas Pic-toratus.			
			Leo of Bulgaria.			
			Constant.			
			Guitmundus.			
			Manasses, archbishop of Rheims.			
			John, patriarch of Antioch.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Sancho II. 1073 Alphonso VI.			Sigefrid. Samonus of Gaza. Samuel of Morocco, a converted Jew. John Xiphilinus Lambert, a famous but anonymous work, called Micrologus. Adam of Bremen. John Curopalata. Benno of Ravenna. Nicholas of Methone. Philip the Solitary. Othlon of Fulda. Tangmar. Gui Aretin. Eugesippus. Dominick of Grado. Guitmond. Alberic. Osborn, a monk of Canterbury.		of the popes is nobly opposed by the emperors II Henry I. II. and III. by William I. king of England, and other monarchs of that nation, by Philip, king of France, and by the British and German churches. Baptism is performed by triple immersion. The sabbath fasts introduced. by Gregory VII. The Cistercian, Carthusian, and whipping orders, with many others, are founded in this century. The emperor Henry IV. goes barefooted to the insolent pontiff Gregory VII. at Canusium, and does homage to this spiritual tyrant in the most ignominious manner. The same emperor, however, besieges Rome soon after, and makes a noble stand against the pontiff. Doomsday-book: is compiled from a survey of all the estates in England. Jerusalem is taken by the crusaders.	
<i>Kings of France.</i> Robert 1031 Henry I. 1060 Philip I.						
<i>Kings of England.</i> Ethelred 1016 Edmond Ironside 1017 Canute the Great, king of Denmark 1035 Harold Harefoot 1039 Hardicanute 1041 Edward the Confessor 1066 Harold 1066						
<i>Norman Line.</i> William the Conqueror 1087 William Rufus 1100						
<i>Kings of Scotland.</i> Grimus 1003 Malcolm II. 1033						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Donald VII. by some called Duncan 1040						
Macbeth 1057						
Malcolm III. 1093						
Donald VIII. de- throned 1094						
Duncan II. 1096						
Donald again 1097						
<i>Kings of Sweden.</i>						
Olaus II. 1019						
Asmund 1035						
Asmund- slem 1041						
Hakon 1059						
Stenchil 1061						
Ingo III. 1064						
Halstan 1080						
Philip.						
<i>Kings of Denmark.</i>						
Sweyn 1014						
Canute the Great, king of England 1035						
Harold 1040						
Hardica- nute 1041						
Magnus 1048						
Sweyn II. 1074						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Poland.</i> Micislaus, the first Christian duke, dies 999						

CENTURY XI.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i> A. D. Basilius III. 1025 Constantine VIII. 1028 Romanus II. Argyr. 1034 Michael IV. Paphl. 1041 Michael V. Calaphates 1041 Constantine IX. Monomach. 1054 Theodora 1056	Silvester II. 1003 John XVII. 1003 John XVIII. 1009 Sergius IV. 1012 Benedict VIII. 1024 A schism between Gregory and Benedict. John XIX. 1033 Benedict IX. 1044 A schism between the two Johns and Benedict.	Aluric, or Alfric 1006 Elphegus massacred by the Danes in the year 1012 Livingus 1020 Agelnoth 1038 Eadsinus 1050 Robert Gemetic 1052 Stigand 1069 Lanfranc 1089 Anselm.	Dithmar, bishop of Mersebourg. Leo, the Grammarian. Aimon. Fulbert, bishop of Chartres. Adelbold, bishop of Utrecht. Alexius, patriarch of Constantinople. Bernu, of Augsburg. Ademar. The Brunos. Lanfranc, archbishop of Canterbury. Theophanes Cerameus.	Berenger, famous for his opposition to the monstrous doctrine of transubstantiation. Roscelin, a Tritheite. A sect of French Manichæans, condemned in the council of Orleans.	The crusades are carried on with all the enormities that usually attend a blind, extravagant, and inhuman zeal. Godfrey of Bouillon takes possession of Jerusalem in the year 1099. A contest between the emperors and popes, in which the latter discover a most arrogant and despotic spirit. The dignity of Cardinal is first instituted in this century. The Moors are driven by degrees	Leo, the Grammarian. Adelbord. Michael Psellus. Anselm, archbishop of Canterbury. Gui Aretine, the inventor of musical notes. Wippo. John Scylitzes. Avicenna, an Arabian philosopher. Stephen, the first Christian king of Hungary.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Hereticks, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Michael VI. 1057	Gregory VI. 1046		Nilus Doxopatrius.		from several parts of Spain ; hence arose the division of that country into so many little kingdoms.	Alphes, a Jew.
Strat. 1057	Clement II. 1048		Michael Pselus.			Josippon, or the false Josephus.
Isaac I. Comen. 1059	Damasus II. 1049		Michael Cerularius.			Ferdousi, a Persian poet.
Constantine X. Ducas 1067	Leo IX. 1054		Simeon the Younger.		Mathilda, daughter of Boniface, duke of Tuscany, leaves all her possessions to the church of Rome, in consequence of her passionate attachment to Hildebrand, otherwise known by the papal name of Gregory, VII. with whom she lived in a licentious commerce.	Roscelin. John the Philosopher.
Romanus III. Diogenes 1071	Victor II. 1057		Theophylact, a Bulgarian.			John Curo-palata, one of the Byzantine historians.
Nicephorus II. Botoniates 1081	Stephen IX. 1059		Cardinal Humbert.			
Alexis I. Comnen. 1081	Benedict X. 1059		Petrus Damianus.			
	Nicholas II. 1061		Marianus Scotus.			
	A schism between Nicholas II. and Benedict.		Anselm, archbishop of Canterbury.			
<i>Emperors of the West.</i>	Alexander II. 1073		Ivo, bishop of Chartres.			
Otho III. 1002	A schism between Alexander II. and Cadalous.		Hildebert, archbishop of Tours.			
Henry II. 1024	Gregory VII. 1086		Pope Gregory VII.		Sicily, Castile, Poland, and Hungary are erected into kingdoms.	
Conrad II. 1039	A schism between Gregory VII. and Guy, bishop of Ravenna.		Gerhard.		The kingdom of Burgundy and Arles is transferred to the emperor Conrad II. by Rodolphus, king of Burgundy.	
Henry III. 1056	Victor II. 1086		Hugh of Breteuil.		Several of the popes are looked upon as magicians ; as, in these times of darkness, learning, and more especially philosophy and mathematics, were looked upon as magic.	
Henry IV. 1056	Urban II. 1099		Berthold.		Investitures introduced in this century.	
			Hermannus Contract.		The tyranny	
<i>Kings of Spain, i. e. of Leon and the Asturias.</i>			Peter, patriarch of Antioch.			
Alphonso 1027			Glaber Radulphus.			
Veremond III. 1037			Deoduinus, bishop of Leigh.			
			Adelman.			
<i>Kings of Leon and Castile united.</i>			Nicetas Pictoratus.			
Ferdinand I. surnamed the Great 1065			Leo of Bulgaria.			
			Constant.			
			Guitmundus.			
			Manasses, archbishop of Rheims.			
			John, patriarch of Antioch.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Sancho II. 1073			Sigefrid.		of the popes is nobly opposed by the emperors Henry I. II. and III. by William I. king of England, and other monarchs of that nation, by Philip, king of France, and by the British and German churches.	
Alphonso VI.			Samonius of Gaza.			
<i>Kings of France.</i>			Samuel of Morocco, a converted Jew.			
Robert 1031			John Xiphilinus Lambert, a famous but anonymous work, called Micrologus.		Baptism is performed by triple immersion.	
Henry I. 1060			Adam of Bremen.		The sabbath fasts introduced.	
Philip I.			John Curopalata.		by Gregory VII.	
<i>Kings of England.</i>			Benno of Ravenna.		The Cistercian, Carthusian, and whipping orders, with many others, are founded in this century.	
Ethelred 1016			Nicholas of Methone.		The emperor Henry IV. goes barefooted to the insolent pontiff Gregory VII. at Canusium, and does homage to this spiritual tyrant in the most ignominious manner. The same emperor, however, besieges Rome soon after, and makes a noble stand against the pontiff.	
Edmond Ironside 1017			Philip the Solitary.			
Canute the Great, king of Denmark 1035			Othlon of Fulda.			
Harold Harefoot 1039			Tangmar.			
Hardicanute 1041			Gui Aretin.			
Edward the Confessor 1066			Eugesippus.			
Harold 1066			Dominick of Grado.			
<i>Norman Line.</i>			Guitmond.			
William the Conqueror 1087			Alberic.			
William Rufus 1100			Osborn, a monk of Canterbury.			
<i>Kings of Scotland.</i>						
Grimus 1003						
Malcolm II. 1033						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Donald VII. by some called Duncan 1040						
Macbeth 1057						
Malcolm III. 1093						
Donald VIII. de- throned 1094						
Duncan II. 1096						
Donald again 1097						
<i>Kings of Sweden.</i>						
Olaus II. 1019						
Asmund 1035						
Asmund- slem 1041						
Ilakon 1059						
Sienschil 1061						
Ingo III. 1064						
Halstan 1080						
Philip.						
<i>Kings of Denmark.</i>						
Sweyn 1014						
Canute the Great, king of England 1035						
Harold 1040						
Hardica- nute 1041						
Magnus 1048						
Sweyn II. 1074						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Harold VII. 1085						
St. Canute 1086						
Olaus III. 1086						
Eric III.						
<i>Kings of Poland.</i>						
Boleslaus, first king 1025						
Micislaus 1094						
Interreg- num.						
Casi- mir 1058						
Boleslaus II. 1079						
Ladislaus.						
<i>Kings of Jerusalem.</i>						
Godfrey, chosen king in 1099, dies in 1100						
Baldwin I.						

CENTURY XII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i> A. D.	Antipopes. Paschal II. 1118	Anselm 1109	Gilbert, abbot of Westminster.	The Bogomiles and Catharists were a kind of Manichæans.	The Slavonians and the inhabitants of the island of Rugen receive the light of the gospel, and their example is followed by the Livonians and Finlanders.	Robert Bacon.
Alexius I. Comnen. 1118	Clement, Albrecht, and Theodore, and Maginulph.	Rodolphus 1122	Guibert.	The Pasagians were a kind of Arians, who also discovered a strange attachment to the ceremonial law of Moses.	The state of affairs in Asiatic Tartary changes in favour of the Christians, by the elevation of Prester John.	Anselm of Laon.
John II. Comnen. 1143	Gelasius II. 1119	William Corbeil 1136	Sigebert of Gemblours.	Eon, a madman, rather than a heretic.	The crusade is renewed.	Vaccarius.
Emanuel Comnen. 1180	Calistus II. 1124	Thomas Becket 1170	Peter Alphonso.	The same thing may be said of Tranquillinus.	The kingdom of Jerusalem is overturned, and the affairs of the Christians in Palestine decline.	Leoninus, the supposed introducer of Latin Rhymes.
Alexius II. Comnen. 1183	Honorius II. 1130	Richard 1183	Odo of Orleans.	Asto Arnold of Brescia, the Petrobrussians, Henricians, Waldenses, and Apostolics, if allowance be made for some few points, they rather deserve the title of Reformers and Witnesses to the Truth, than that of heretics.	The crusade undertaken. The three famous military orders instituted; viz. the Knights of St. John of Jerusalem; The Knights Templars; The Teutonic Knights of St. Mary.	Roger Hoveden.
Andronicus Comnen. 1185	Innocent II. 1143	Baldwin 1191	Godfrey of Vendosme.			John of Salisbury.
Isaac II. Ang. 1195	Celestine II. 1144	Arnulph, bishop of Lyons.	Rupert of Dyits.			William of Somerset.
Alexius III. Ang. or Comnen.	Lucius II. 1145	Reginald Fitz-jocelin 1191	Baldric.			John Zonaras.
	Eugenius III. 1153	Bernard of Clairval.	Arnulph, bishop of Canterbury.			George Cedrenus.
	Anastasius IV. 1154	Abelard.	Athelred.			John Cinamus.
	Adrian IV. 1159	Baldwin, archbishop of Canterbury.	Baldric.			Silvester
<i>Emperors of the West.</i>	Alexander III. 1181	Euthimius Zigab.	William of Somerset.			Girald, bishop of St. David's.
Henry IV. 1106	Lucius III. 1185	William of Somerset.	John of Salisbury.			Godfrey of Viterbo.
Henry V. 1125	Gregory VIII. 1188	John of Salisbury.	Thomas Becket, archbishop of Canterbury.			William of Newburgh, an English historian.
Lotharius II. 1138	Clement III. 1191	Thomas Becket, archbishop of Canterbury.	Gervais, a monk of Canterbury.			Pelagius, bishop of Oviedo.
Conrad III. 1152	Celestine III. 1199	Nicephorus of Brienne.	Anselm, bishop of Havelb.			John of Milan, author of the poem called Schola Salernitana.
Frederic I. surnamed Barbarossa 1190		Anselm, bishop of Havelb.	John Zonaras.			Robert Pullen, an English cardinal.
Henry VI. 1197						
Philip.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Spain, i. e. of Leon and Castile.</i> Alphonso VI. 1109 Alphonso VII. 1137 Alphonso VIII. 1157 Sancho III. 1158 Ferdinand II. 1175 Alphonso IX.			Mich. Glycas. Hugh Victorius. Eadmerus. George Cedrenus. Peter the Venerable. Honorius of Autun. Foucher. Alger. Gratian. Peter Lombard. Henry of Huntington. William, bishop of Rheims. Constantine Harmen. Orderic Vital. Constantine Manass. Zacharias Chrysop. Peter of Blois. Peter Comestor. Peter de Celles. Peter of Poitiers. John Cinnamus. John Belet. Helmold. Gislebert, bishop of London. Stephen Harding. George Xiphilin. Alexander Arist. Godfrey of Viterbo. Theod. Balsamon. Richard of St. Victor.	Peter Abelard and Gilbert de la Porrée differed from the notions commonly received with respect to the Holy Trinity. The Albigenses, a branch of the Waldenses, are branded with the denomination of Manichæans.	Lotharius II. in 1137, and this emperor makes a present of it to the city of Pisa, whose fleet had contributed, in a particular manner, to the success of the siege. The contest between the emperors and popes is renewed under Frederick Barossa and Adrian IV.— The insolence of the popes excessive. Becket, archbishop of Canterbury, assassinated before the altar, while he was at vespers in his cathedral. The scandalous traffic of indulgences begun by the bishops, and soon after monopolized by the popes. The scholastic theology, whose jargon did such mischief in the church, had its rise in this century. The seeds of the Reformation sown, in this century, by the Waldenses, and other eminent men in England and France. Pope Paschal II. orders the Lord's Supper to be admini-	Abraham Aben-Ezra. John and Isaac Tzetzes. Henry of Huntington. Nicetas. Wernier. Moscs Maïmonides. Anvari, a Persian astronomer. Portius Azo. Nestor, a Russian historian. Falcandus. Benjamin de Tudele, a Spanish Jew, whose Travels were translated by Baratrier. Averroes. Eustathius, bishop of Thessalonica. Salomon Jarchi. Alhasen, an Arabian, who composed a large work on Optics. George Elmacin, author of the History of the Saracens, translated by Erpenius. Jeffrey of Monmouth. Henry of Huntington.
<i>Kings of France.</i> Philip I. 1108 Lewis VI. surnamed the Gros. 1137 Lewis VII. surnamed the Young 1180 Philip Aug.						
<i>Kings of England.</i> Henry I. 1135 Stephen 1154 Henry II. 1189 Richard I. 1199 John.						
<i>Kings of Scotland.</i> Edgar 1106 Alexander 1124 David 1153 Malcolm IV. 1165						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
William			William of Auxerre.		stered only in one kind, and re-	
<i>Kings of Sweden.</i>			Bruno of Ast.		trenches the cup.	
Philip 1110			Simeon of Durham.		The canon law formed into a body, by Gratian.	
Ingo IV. 1129					Academical degrees introduced in this century.	
Ragwald 1140					Learning revived and encouraged in the University of Cambridge.	
Magnus, deposed in 1148					The pope declares war against Roger, king of Sicily, who takes from his holiness Capua and Beneventum.	
Suercher I. 1160					The council of Clarendon held against Becket.	
Eric, the Holy 1161					The kings of England and France go to the Holy Land.	
Charles VII. 1168					Henry II. of England, being called by one of the Irish kings to assist him, takes possession of Ireland.	
Canute 1192						
Suercher II.						
<i>Kings of Denmark.</i>						
Eric II 1101						
Nicholas 1135						
Eric III. 1138						
Eric IV. 1147						
Sweyn IV. 1155						
Canute V. 1155						
Valdemar 1182						
Canute VI.						
<i>Kings of Poland.</i>						
Uladislaus I. 1102						
Boleslaus III. 1139						
Uladislaus II. 1146						
Boleslaus IV. 1173						
Micislaus 1178						
Casimir II. 1195						
Lescus						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Jerusalem.</i>						
Baldwin						
I. 1118						
Baldwin						
II. 1131						
Foulques						
1141						
Baldwin						
III. 1162						
Almeric						
1173						
Baldwin						
IV. 1185						
Baldwin						
V. 1186						
Guy of Lusig- nan.						
Jerusalem was retaken by the infidels in 1187						
Almeric, from 1196 to 1205						
<i>Kings of Portugal.</i>						
Alphonso						
I. proclaimed king in						
1139						
dies in 1185						
Sancho I.						

CENTURY XIII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i> A. D.	Innocent III. 1216	Hub. Walter 1204	Joachim.	The Waldenses.	The Mahometan religion triumphs over Christianity in China and the northern parts of Asia, by flattering the passions of voluptuous princes.	Roger Bacon, one of the great restorers of learning and philosophy.
Alexius III. de-throned in 1203	Honorius III. 1220	Stephen Langton 1228	John, bishop of Macedonia.	Nestorians.		Saxo Grammaticus.
Alexius IV. de-throned in 1204	Gregory IX. 1241	Richard Wether-shed 1231	Demetrius Chonmate-nus.	The Brethren and Sisters of the Free Spirit, otherwise called Beghards and Beguttes,	A papal embassy is sent to the Tartars by Innocent IV.	Ralph de Diceto.
Alexius IV. de-throned in 1204	Innocent IV. 1254	St. Edmund 1242	Mark, patriarch of Alexandria.	Beghins and Turlupins.	A fourth crusade is undertaken by the French and Venetians, who make themselves masters of Constantinople, with a design to restore the throne to Isaac Angelus, who had been dethroned by his brother Ducas.	Walter of Coventry.
Ducas, surnamed Marzou-sable 1204	Alexander IV. 1261	Boniface 1270	Malachy, archbishop of Ardmagh.	Amalric.		Alexander of the founder of French poetry.
	Coban IV. 1264	Robert Kilward-by 1278	Nicetas Choniata.	Joachim.		Villehard-doin, an historian.
	Clement IV. 1268	John Peck-ham 1291	Francois d'Assise.	The sect of the Apostles.		Accursi of Florence.
<i>Latin Emperors of the East</i> <i>beginning at Constantinople.</i>	Gregory X. 1276	Robert Winchel-sey.	Amandel' Isle.	John of Parma, author of the everlasting gospel.		Kimchi, a Spanish Jew.
Baldwin I. 1205	Innocent V. 1276		Jacobus de Vitriaco.	Flagellants, or Whippers.	The emperor Isaac is put to death in a sedition, and his son Alexius strangled by Alexius Ducas, the ringleader of this faction.	Conrad de Lichtenaw.
Henry 1216	John XX. 1277		Peter, the Monk.	Circumcel-lions.		John Holywood, called De Sacro.
Peter 1221	Nicholas III. 1280		Anthony of Padua.			Bosco, author of the Sphæra Mundi.
Robert 1229	Martin IV. 1285		Germanus.		The crusaders take Constantinople a second time, dethrone Ducas, and elect Baldwin, Count of Flanders, Emperor of the Greeks.	Actuarius, a Greek physician.
Baldwin II. 1261	Honorius IV. 1288		Casarius.			Rod. Ximenes.
	Nicholas IV. 1292		William of Paris.			archbishop of Toledo.
	Celestine V. 1294		Raymon of Pennafort.			Michael Coniat, bishop of Athens.
<i>Greek Emperors residing at Nice.</i>			Alexander de Hales.			Ivel.
Theodore Lascaris 1222			Edmund Rich, archbishop of Canterbury.			
John Ducas III. 1255			Thomas of Spalatro.			
Theodore Lascaris. 1259			John Peckham, archbishop of Canterbury.			
			Roger Bacon.			
			Albert the Great.			
			Robt. Grosseteste.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
John Las- caris IV. 1259 Michael Palæolo- gus re- takes Con- stantino- ple in the year 1261, and thus unites in his person the Latin and Greek empires; he dies in 1283 Androni- cus II.			Vincent de Beauvais. Robert Sor- bon. George Acro- polita. Hugo de St. Caro. George Me- tochita. Guillaume de St. Amour. Nicephorus Blem. Thomas A- quinas. Bonaventura. Gilbert of Tournay. John of Pa- ris, an oppo- ser of tran- substantia- tion* and pa- pal tyranny. John Beccus. Nicetas Aco- menatus. Theodore Lascaris. Arsenius. George Pa- chymer. George the Cyprian. Stephen Langton, archbis hop of Canter- bury. Robert Ca- pito. Thomas Can- tiprat. Richard Mid- dleton. William Du- rand. Ægidius de Columna. Guil. Peral- dus. Martin Polon.		The empire of Franks in the East, which had subsisted fifty- seven years, is overturned by Michael Palæo- logus. A fifth cru- sade, which is carried on by the confederate arms of Italy and Ger- many. Damietta tak- en, but soon after retaken. The fleet of the crusaders ruined by the Saracens. The fifth cru- sade undertaken by Lewis IX. who retakes Damietta, is afterwards re- duced, with his army, to the greatest extre- mities; dies of the plague in a second crusade, and is canonized. The knights of the Teutonic order, under command of Herman de Salt- za, conquer and convert to Christianity the Prussians, at the desire of Conrad duke of Mas- sovia. Christianity is propagated a- mong the Ara- bians in Spain. The philoso- phy of Aristotle triumphs over	Rigord, an historian. Pierre de Vignes. Matthew Paris. Suffridus. Sozomene, author of the Univer- sal Chrono- logy, which is yet in MS. in the possession of the regu- lar canons of Fisoli, near Flo- rence. Barthol. Cotton of Norwich; see Whar- ton's Ang- lia Sacra. Engelbert. Thomas Wicke, an English historian. Vitellio, a Polish ma- thematician. Albert the Great. Colonna, archbishop of Messina. Michael Scot, the translator of Aristot- le. Gregory Al- bufarius. Foscarari of Bologna. Alphonso, king of Castile.
<i>Emperors of the West.</i>						
Philip 1208 Otho IV. 1218 Frederic II. 1250						
Civil wars and an interreg- num, dur- ing which Conrad of Suabia, William, count of Holland, Richard, king of England, Alphonso of Spain, Ottocar of Bohemia, appear on the scene of action.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Rodolphus of Hapsburg is elected emperor, and dies in 1291			Raymond Martin. Gregory Albufarius. Jacob de Voragine. Guillaume de Seignelai, bishop of Auxerre. William of Auvergne, bishop of Paris. Henry of Ghent. Pope Boniface VIII.		all the systems that were in vogue before this century. The power of creating bishops, abbots, &c. is claimed by the Roman pontiffs, whose wealth and revenues are thereby greatly augmented. John, king of England, excommunicated by Pope Innocent III. is guilty of the basest compliances, through his slavish fear of that insolent pontiff. The inquisition established in Narbonne Gaul, and committed to the direction of Dominic and his order, who treat the Waldenses, and other reputed heretics, with the most inhuman cruelty. The adoration of the Host is introduced by Pope Honorius III. The Magna Charta is signed by King John and his barons, on the 15th of June, at Runnemedc, near Windsor. A debate arises between	Cavalcanti of Florence. Dinus, a famous jurist. Marco Paolo, a Venetian, whose Travels in China are curious. Francis Barberini, an Italian poet.
Adolphus of Nassau 1298						
Albert I.						
<i>Kings of Spain, i. e. of Leon and Castile.</i>						
Alphonso IX. 1214						
Henry I. 1217						
Ferdinand III. 1252						
Alphonso X. 1284						
Sancho IV. 1295						
Ferdinand IV.						
<i>Kings of France.</i>						
Philip Aug. 1229						
Lewis VIII. 1226						
Lewis IX. sainted 1270						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Philip III. the Hardy 1285					the Dominicans and Franciscans concerning the immaculate conception of the Virgin Mary.	
Philip IV. the Fair.					Jubilees instituted by Pope Boniface VIII.	
<i>Kings of England.</i>					The Sicilian Vespers; when the French in Sicily, to the number of 8000, were massacred in one evening, at a signal given by John Prochyta, a Sicilian nobleman.	
John 1216					Conrad, duke of Suabia, and Frederick of Austria, beheaded at Naples by the counsel of Pope Clement IV.	
Henry III. 1272					The Jews are driven out of France by Lewis IX. and all the copies of the Talmud, that could be found, are burnt.	
Edward I.					The college of electors founded in the empire.	
<i>Kings of Scotland.</i>					The association of the Hans-Towns.	
William 1214					The Dominicans, Franciscans, Servites, Mendicants, and the Hermits of St. Augustin, date the origin of their orders from this century.	
Alexander II. 1249					The fables	
Alexander III. 1286						
Interregnum.						
John Balliol.						
<i>Kings of Sweden.</i>						
Suercher II. 1211						
Eric X. 1218						
Jean I. 1222						
Eric XI. 1250						
Walde- mar 1276						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Magnus 1290 Birger.					concerning the removal of the chapel of Loretto; the vision of Sim. Stochius; the Wandering Jew, and St. Anthony's obliging an ass to adore the sacrament, are invented about this time.	
<i>Kings of Denmark.</i>					The festivals of the Nativity of the Blessed Virgin, and of the Holy Sacrament, or Body of Christ, instituted.	
Canute VI. 1202					The present House of Austria take their rise in this century.	
Walde- mar II. 1241					Wales is conquered by Edward, and united to England.	
Eric VI. 1250					There is an uninterrupted succession of English parliaments from the year 1293.	
Abel 1252						
Christo- pher 1259						
Eric VII. 1286						
Eric VIII.						
<i>Kings of Poland.</i>						
Lescus V. 1203						
Uladisla- us III. 1226						
Bolesla- us V. 1279						
Lescus VI. 1289						
Boleslaus, Henry, and Ula- dislaus, take the title of Govern- ors.						
Premis- laus 1296						
Uladisla- us IV. deposed in 1300						
Wincesla- us, king of Bohemia.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Portugal.</i>						
Sancho I. 1212						
Alphonso II. 1223						
Sancho II. 1246						
Alphonso III. 1279						
Denis.						

CENTURY XIV.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Boniface VIII. 1303	Robert Winchelsey 1313	Nicephorus Callistus.	Waldenses, Palamites, Hesycasts, and Quietists, three different names for one sect.	Fruitless attempts made to renew the crusades.	Dante, the principal restorer of philosophy and letters, and also one of the most sublime poets of modern times.
A. D. Andronicus II. 1332	Benedict XI. 1314	Walter Raynold 1327	Raymond Lully. Matthæus Blastares.	Spiritual Franciscans.	Christianity encouraged in Tartary and China; but loses ground towards the end of this century.	Petrarch. Boccace. Chaucer. Matthew of Westminster.
Andronicus the Younger 1341	Clement V. 1316	Simon Mepham 1339	Barlaam. Greg. Acindynus.	Seculars, who was burnt at Florence by the Inquisition, for making some experiments in mechanics that appeared miraculous to the vulgar.	The Lithuanians, and Jagello, their prince, converted to the Christian faith in the year 1386.	Nicholas Triveth. Nicephorus Gregoras, the compiler of the Byzantine History. Theodore.
John Cantacuzenus usurps the government under John Palæologus, and holds it till the year 1355	A schism between Peter and John. Benedict XII. 1342	J. Stratford 1348	John Cantacuzenus. Greg. Scotus.		Many of the Jews are compelled to receive the gospel.	
John VI. Palæol. 1390	Clement VI. 1352	Thomas Bradwardin 1349	Andrew of Newcastle. Francis Mayron.		Philosophy and Grecian literature are cultivated with zeal in this century.	
	Innocent VI. 1362	Simon Langham 1374	Durand of St. Portian			
	Urban V. 1372	Simon Sudbury 1381	Nicholas de Lyra.			
	A schism between Urban and Clement.	W. Courtney 1396	John Bacon.			
	Gregory XI. 1378	Thomas Arundel	William Occam.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Andronicus IV. 1392 Emanuel II. <i>Emperors of the West.</i> Albert I. 1308 Henry VII. Luxen. 1313 Lewis V. Bav. 1347 Charles IV. 1378 Wenceslaus 1400 <i>Kings of Spain, i. e.</i> Leon and Castile. Ferdinand IV. 1312 Alphonso XI. 1350 Pedro the Cruel 1369 Henry II. 1379 John I. 1390 Henry III. <i>Kings of France.</i> Philip the Fair 1314 Lewis X. Hutin 1316 Philip V. 1321 Philip VI. Valois 1350 John 1634 Charles V. 1380 Charles VI.	The death of Gregory IX. occasioned that violent schism that threw the Western church into the utmost confusion. The church of Rome had two popes, one residing at Rome, the other at Avignon. <i>At Rome.</i> Urban VI. 1389 Boniface IX. <i>At Avignon.</i> Clement VII. not acknowledged. 1394 Benedict XIII.	Nicholas Triveth. Andrew Horne. Richard Bury Walter Burley. Richard Hampole. Robert Holkot. Thomas Bradwardin, archbishop of Canterbury. John Wickliff. Thomas Stubbs. John de Burgo. William Wollfort. The last thirteen all English authors. Peter Aureolus. John Bassolis Bernard Guido. Alvarus Pelagius. Theophanes, bishop of Nice. Philotheus. Antonius Andreas. Herveus Natalis. Thomas of Strasburg. Raynerius of Pisa. John of Fribourg. Pope Clement VI. Thomas Joy-sius. John of Naples.	Echard. Johan de Mercuria. Beghards and Beguines. As to the Cellites or Lollards, they cannot beesteemed heretics. The followers of John Wickliff deserve an eminent place, with their leader, in the list of Reformers. Nicholas of Calabria. Martin Gonsalve. Reghard Bartoldus de Rorbach. The Dan-cers.	The disputes between the Realists and Nominalists revived. Philip the Fair, king of France, opposes with spirit the tyrannic pretensions of the pope to a temporal jurisdiction over kings and princes, and demands a general council to depose Boniface VIII. whom he accuses of heresy, simony, and several enormities. The papal authority declines. The residence of the popes removed to Avignon. The Universities of Avignon, Persia, Orleans, Florence, Cahors, Heidelberg, Prague, Perpignan, Cologn, Pavia, Cracovia, Vienna, Geneva, Orange, Sienna, Erfurt, Angers, founded. The rise of the great western schism, which destroyed the unity of the Latin church, and placed at its head two rival popes. John Wickliff opposes the monks, whose licentiousness and ignorance	Metochita. Guillaume de Nangis, historian. Henry Stero, historian. Dinus Muggellanus. Evrard, historian. Hayton, an Armenian historian. Albertino Mussato. Orderick de Forli. Lupold, bishop of Bamberg. Peter of Duisbourg, an historian. Albert of Strasbourg, an historian. Barlaam of Calabria, master of Petrarch. Joinville. Peter de Apono, physician and astronomer. Marsilius of Padua, a famous lawyer. John Andre, an eminent jurist. Leontius Pilato, one of the restorers of learning. Gentilis de Foligno. Ismael Abulfeda, an Arabian prince.	

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of England.</i> Edward I. 1307 Edward II. 1327 Edward III. 1377 Richard II. 1399 Henry IV.			Albert of Padua. Michael Cessenas. Gregory Palamas. Andronicus. Peter of Duisbourg. Ludolf Saxon. Cardinal Cajetan. James of Viterbo. Cardinal Balde. George of Rimini. Pope Benedict XII. Gui of Perpignan. Nicholas Cabasilas, archbishop of Thessalonica. Richard, bishop of Ard-magh. Demetrius Cydonius. Petrarch. Peter Berchorius. John Cyparissotes. Nicholas Oresme. Philip Ribot. Nilus Rhodius. Marsilius Pat. Maximus. Plan. Petrarch. John Taulerus. Greg. Palamas. Nic. Eymericus. John Rusbroch.		were scandalous, and recommends the study of the Holy Scriptures. A warm contest arises among the Franciscans, about the poverty of Christ and his apostles. Another between the Sco-tists and Tho-nists, about the doctrines of their respective chiefs. Pope Clement V. orders the Jubilee, which Boniface had appointed to be held every hundredth year, to be celebrated twice in that space of time. The Knights Templars are seized and imprisoned; the greatest part of them put to death, and their order suppressed. The rise of the Roman empire in 1303. The Golden Bull, containing rules for the election of an Emperor, and a precise account of the dignity and privileges of the electors, is issued out by Charles IV. Pope Clement VI. adds the county of	Peter of Ferrara. Arnold of Villeneuve. William Grisant, an English mathematician. Homodei of Milan. Albergotti of Arezzo. Philip of Leyden. Baldus de Ubaldis. Froissard, a French historian.
<i>Kings of Scotland.</i> John Balliol 1306 Robert Bruce 1329 David II. 1370 Robert II. 1390 Robert III.						
<i>Kings of Sweden.</i> Birger 1326 Magnus 1363 Albert, defeated by Margaret queen of Denmark in 1387, dies in the year 1396 Margaret.						
<i>Kings of Denmark.</i> Eric VIII. 1321 Christopher II. 1333 Waldemar III. 1375						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Olaus 1387 Margaret. <i>Kings of Poland.</i> Winceslaus 1305 Uladius re-ascends the throne, and dies, in 1333 Casimir III. 1370, the last of the Piasts. Lewis, king of Hungary 1381 Interregnum. Uladiuslaus. Jagellon, duke of Lithuania. <i>Kings of Portugal.</i> Denis 1325 Alphonso IV. 1357 Pedro the Justiciary. 1367 Ferdinand 1389 Interregnum. John I. <i>Ottoman Emperors.</i> The ancient history of the Turks extends from			Manuel Callea. Catherine of Sienna. St. Bridget. Gerhard of Zutphen. Pierre Ailli. Francis Zabarella. Marsilius of Padua, who wrote against the papal jurisdiction. Philippe de Mazieres. Jordan of Quedlinburg. Barth. Albici of Pisa, author of the famous book of the Conformities of St. Francis with Jesus Christ. Fabri, bishop of Chartres. Michael Angrianus. Raymond Jordan. Jac. de Therramo. Manuel Chrysoloras. Cardinal Francis Zabarella, with many others too numerous to mention.		Avignon to the Papal territories. The Emperor Henry VII. dies, and is supposed by some authors to have been poisoned by a consecrated wafer, which he received at the sacrament, from the hands of Bernard Politian, a Dominican monk. This account is denied by authors of good credit. The matter however is still undecided. Gunpowder is invented by Schwartz, a monk. The mariner's compass is invented by John Goia, or, as others allege, by Flavio. The city of Rhodes is taken from the Saracens in the year 1310, by the Knights Hospitallers, or as they are now called, Knights of Malta. Tamerlane extends his conquests in the East. The Bible is translated into French by the order of Charles V. The festival of the holy	

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
the beginning of the seventh to the commencement of the fourteenth century. The modern commences about the beginning of the fourteenth century. Othman 1327 OrKhan 1359 Amurat, or Morad 1389 Bajazet,					<p>lance and nails that pierced Jesus Christ, instituted by Clement V.—Such was this Pontiff's arrogance, that once, while he was dining, he ordered Dandalus, the Venetian ambassador, to be chained under the table like a dog.</p> <p>The beginning of the Swiss Cantons.</p> <p>The Emperors, Lewis of Bavaria, Philip the Fair, king of France, Edward III. king of England, who opposed the tyranny of the popes, may be looked upon as witnesses to the truth, and preparers of the Reformation.</p> <p>To these we may add Durand, Gerson, Olivus, who called the pope Antichrist, and Wickliff, who rejected transubstantiation, the sacrifice of the mass, the adoration of the host, purgatory, meritorious satisfactions by penance, auricular confession, the celibacy of the clergy, pa-</p>	

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
					<p>pal excommu- nications, the worship of images, the Vir- gin, and relics. The order of the Garter is instituted in England by Ed- ward III.</p>	

CENTURY XV.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i> A. D.	Boniface IX. 1404	Thomas Arundel 1413	Joh Huss. Jerome of Prague.	The Waldenses.	The Moors and Jews are converted in Spain, by force.	Laurentius Valla, the great restorer of Latin eloquence.
Manuel II. 1425	Innocent VII. 1406	II. Chicheley 1443	Paulus Anglicus.	The Wickliffites.	In the year 1492, Christopher Columbus opens a passage into America, by the discovery of the islands of Hispaniola, Cuba, and Jamaica.	Leonard Aretin.
John VI. Palæologus 1448	Gregory XII. deposed 1409	John Stafford 1452	John Gerson. Herman de Petra.	The White Brethren. The men of Understanding, who were headed by Ægidius Cantar, and William of Hildernissen.	Constantinople taken by the Turks in the year 1453.	Gasparini. William Lyawood. Alexander Chartier. Gob. Personna.
Constantine Palæologus, so far down as the year 1453, when Constantinople was taken by Mahomet II.	Alexander V. 1410 John XXII. deposed 1417 Martin V. 1431 Eugenius IV. 1447 A schism—The council of Basil depose Eugenius, and elect Amadeus, first duke of Savoy, who assumes the title of Felix V. Eugenius, however, triumphs in the issue. Nicholas V. 1455	John Kemp 1453 Thomas Bourchier 1486 J. Morton 1500	Theod. de Niem, archbishop of Cambray. Tho. Valdenses. Pope Alexander V. John Capriolus.	Picard, an Adamite.	Letters flourish in Italy, under the protection of the house of Medici and the Neapolitan monarchs of the house of Arragon.	Christine of Pisa. Paul de Castro. Poggio of Florence.
<i>Emperors of the West.</i> Robert 1410	Eugenius, and elect Amadeus, first duke of Savoy, who assumes the title of Felix V. Eugenius, however, triumphs in the issue. Nicholas V. 1455		Theod. Urias. Alphons. Tostat.	The following deserve rather the denomination of Reformers than heretics, viz. John Huss, Jerome of Prague.	The calamities of the Greeks under the Turkish government, conduce to the advancement of learning among the Latins.	John Ferrescue, high chancellor of England
Jodocus not acknowledged.			John, patriarch of Antioch.	John Huss, Jerome of Prague.	The council of Constance is assembled by the Emperor Sigismund, in the year 1414.	Theod. Gaza.
Sigismund 1437			Mark of Ephesus.	Branches of the Hussites—the Calixtines, Orebites, Orphans, Tarborites, Bohemian Brethren.	John Huss and Jerome of Prague are committed to the flames by a decree of that council.	Bart. Facio. Dlugossus, a Polish historian.
Albert II. of Austria 1439			Cardinal Besari n. G. Scholarius. G. Gemistius.	As also John Petit, John Wesselus, Peter Osma, Matt. Grabon.		R. Sane, de Areallo.
Frederic III. 1493			John de Turrecremata. George of Trapezonde.			Laon. Calcondilas.
Maximilian I.			John Capistran. Laurentius Valla.			J. Savonarola.
<i>Kings of Spain, i. e. of Leon and Castile.</i>	Callistus III. 1458 Pius II. 1464 Paul II. 1471		John of Segovia. Franc. de la Place.			Marcellius Ficinus.
						John Picus de Mirandula.
						Marc. Coc. Sabellicus. Forrestus.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Henry III. 1406	Sixtus IV. 1484		Reginald, bishop of St. Asaph.		The council of Basil is opened in the year 1431,	Ant. Bon-sinius.
John II. 1454	Innocent VIII. 1492		Antonin, archbishop of Florence.		and in it the reformation of the church is attempted in vain.	Pontanus.
Henry IV. 1474	Alexander VI.		Nicholas de Cusa, bishop of Brixen, and cardinal.		Horrible enormities committed by the popes of this century, and more especially by Alexander VI.	Leonard Justinian.
Ferdinand, in right of Isabella.			Thomas a Kempis.			G. Gemistius.
			Anton. de Roselis.			J. Alvarot.
<i>Kings of France.</i>			Rickel.		The council of Constance remove the sacramental cup from the laity, and declare it lawful to violate the most solemn engagements when made to heretics.	Guarino de Verone.
Charles VI. 1422			Ducas.			J. Juv. des Ursins.
Charles VII. 1461			Bened. de Accoltis.			Maff. Vegio.
Lewis XI. 1483			Guill. de Aoupelande			Flavio Biondo.
Charles VIII. 1498			James Paradise, an English Carthusian.			J. Argyropuleus.
Lewis XII.			Æneas Sylvius.			Dr. Thomas Lynacre.
<i>Kings of England.</i>			Picolom.		The war of the Hussites in Bohemia.	The Strozzi.
Henry IV. 1413			Pope Pius II.		Institution of the Order of the Golden Fleece.	Bon. Monbricitus.
Henry V. 1422			Leon Justinian.		The Moors and Jews driven out of Spain.	P. Callim.
Henry VI. de-throned in 1461			John Gobelín.		The massacre of Varnes, in the year 1444.	Esperiente.
Edward IV. 1432			Alphonso de Spina.			Jul. Pompon. Lætus.
Edward V. 1483			Greg. de Heymbourg.		The Order of Minimes instituted by Franc. de Pauls.	Angel.
Richard III. 1485			Theod. Lelio.		Exploits of the Maid of Orleans.	Politian.
Henry VII.			Henry of Co-cum.			Fulgosi.
<i>Kings of Scotland.</i>			J. Ant. Campanus.			A. Urceus
Robert III. 1406			Alex. de Imola.			Codrus.
James I. 1437			Henr. Harphius.			Mich. Marullus.
James II. 1460			J. Perez.			Oliver de la Marche
James III. 1488			P. de Natalibus.			Caiado.
James IV.			B. Platina.			Abarbanel.
			P. Niger.			Calepin.
			John de Wes-salia.			Bebel.
			Hermol. Barbarus.			Martial de Paris.
					The art of printing, with moveable wooden types, is invented by Coster at Haarlem; and the further improvements of this admirable art are owing to Gensfleisch and Guttemberg of	Phil. de Comines.
						Al. Achillini.
						Scipio Carteromaco.
						John Baptisti Porta.
						Aldus Manutius.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Sweden and Denmark.</i> Margaret 1412 Eric IX. deposed in 1438 Christopher III. 1448 Charles Canutson 1471 An Interregnum until the year 1483 John.			Michael of Milan. Stephen Brulefer. Cardinal Andr. du St. Sixte. Savanarola. Marcilius Ficinus. John Tritheme. John Pic. of Mirandula. Apt. de Lebrixa. Boussard. J. Reuchlin, otherwise called Capnio. Jovianus Pontanus. Nicholas Simonis. Claude de Seyssel. Simeon of Thessalonica. Gobelinus Persona. Henry of Hessia. George Phranza. Vincent Ferrieres. Julianus Casarinus. Nich. Tudeschus, or Panormus. Raymond Sabund. Catherine of Bologne. Gregorius Melissen. Marcus Eugenius. Laurent. Justinian. Sylvester Syropol.		Mentz, and Schoeffer of Strasbourg. The Universities of Leipsic, Louvain, Friebourg, Rostock, Basil, Tubingen, Wurtzburg, Turin, Ingoldstadt, St. Andrew's in Scotland, Poitiers, Glasgow, Gripeswalde in Pomerania, Pisa, Bourdeaux, Triers, Toledo, Upsal, Mentz, Copenhagen, founded in this century. The first book printed with types of metal, which was the Vulgate Bible, published at Mentz in 1450: a second edition of the same book was published at Mentz in 1642, and has been mistaken for the first. The famous Pragmatic sanction established in France. The University of Caen, in Normandy, is founded by the English, in the year 1437. The Portuguese sail, for the first time, to the East Indies, under Vasquez de Gama.	Cherefeddin Ali, a Persian historian. Arabschah, an Arabian historian. J. Whitehamsted. Ulugbeg, a Tartar prince. J. Bracelli. Palmieri. Villon, otherwise Corbucil. Muller, surnamed Rigiomontanus. Calentius, Latin poet. Dom. Calderini. Barth. Foetius. Enguerr. Monstrelet. Andronicus of Thessalonica. George of Tapesond. Fr. Philolephi. Alex. Imola. J. Ant. Campani. Nich. Perrotti. Th. Littton. Ant. of Palermo. Constant. Lascaris. A. Barbatius. Christ. Persona. Bern. Justiniani. Dieb. Schilling
<i>Kings of Poland.</i> Uladislaus Jag. 1434 Uladislaus, king of Hungary 1444 An Interregnum of three years. Casimir IV. 1492 John Albert.						
<i>Kings of Portugal.</i> John I. 1433 Edward 1438 Alphonso V. 1481 John II. 1495 Emmanuel the Great.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Ottoman Emperors.</i> Bajazet taken prisoner by Tamerlane in 1402 Solyman 1410 Mousa 1413 Mähomet I. 1421 Amurat II. 1451 Mahomet II. who takes Constantinople in 1453 and dies in 1481 Bajazet II.			Ambrose General of the Camaldules. George Codinus. Onuphr. Panvinus. Gabriel Biel. John Nauder. John Nieder.		Maximilian divides the empire into six circles.	Ralph Agri- cola. J. Andrea. Ermol. Barbaro. Alex. ab Alexandro. G. Merula. M. M. Boiardo. A. Mancinelli. Rob. Gauguin. Bern. Corio. Gabr. Altilius. Gal. Caoursin. J. Nanni. Al. Ranuccini. P. Crinitus. Molines. Cettes. John Murellius. Mark Musurus. Jason Mainus. Pandolph. Collenuccio. R. Langius. John Collet. Pietro Cosimo. Abraham Zachut.
<i>Cæsars or Emperors of Russia.</i> There reigns in the Chronology of these princes an uncommon degree of confusion, suitable to the barbarism of that nation. In the year 1732, they began to publish at Petersburg a series of their sovereigns, beginning with Duke Ruricke, who is supposed to have reigned in the ninth cen-						

Sovereign Princes.	Popes, or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Profane Authors.
<p>tury. From that time downwards, all is darkness and perplexity until we come to the reign of John Basilowitz I. who, in the fifteenth century, shook off the yoke of the Tartars and assumed first, the title of Czar, after having conquered the kingdom of Casan. We therefore begin with this prince, and shall follow the chronology observed by the authors of the Modern Universal History, in their History of Russia. The reader may, however, consult the <i>Tablettes Chronologiques de l'Histoire Universelle</i> of Lenglet, who places this prince in the sixteenth century. John Basilowitz.</p>						

CENTURY XVI.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors</i>	Alexander VI. 1503	Henry Dean 1502	John Sleidan.	Schwenckfeldt.	The Reformation is introduced into Germany by Luther, in the year 1517; into France by Calvin about 1529; into Switzerland by Zuingli, in 1519.	<i>British Authors.</i>
Maximilian I. 1519	Pius III. 1503	W. Warham 1532	William Budæus.	Andr. Osiander.		Sir Thomas More.
Charles V. abdicates the empire in 1556 and dies in 1558	Julius II. 1513	Thomas Craumer 1553	Desiderius Erasmus.	Stancarus.		Thomas Linacre.
Ferdinand 1564	Leo X. 1521	Reginald Pole 1558	Martin Luther.	Adiaphorists.		S. Purchas.
Maximilian II. 1576	Adrian VI. 1523	Matthew Parker 1573	Ph. Melancthon.	Interimists.		Thomas Elliot.
Rodolphus.	Clement VII. 1534	Edmund Grindall 1583	John Brennius.	Agricola of Isleben, the chief of the		Hect. Boetius.
<i>Kings of Spain.</i>	Paul III. 1549	John Whitgift.	Martin Bucer.	Antinomians.	Henry VIII. of England	J. Leland, the antiquary.
Ferdinand V. sur-named the Catholic king of Arragon, in consequence of his marriage with Isabella, becomes king of Castile; and the kingdoms of Arragon and Castile remain united. Isabella dispossessed. 1504	Julius III. 1555		Ulric Zuingli.	George Major.	throws off the papal yoke, and becomes supreme head of the church.	Ed. Wotton.
	Marcellus II. 1555		Peter Galatin.	N. Amsdorff.		J. Christopherson.
	Paul IV. 1559		Fr. Ximenes.	M. Flacius.	Edward VI. encourages the Reformation in England, and invites Martin Luther and other eminent divines over, to finish that glorious work.	Cuth. Tonsal.
	Pius IV. 1566		Thomas More.	Crypto-Calvinists.		R. Ascham.
	Pius V. 1572		John Whitgift, Archbishop of Canterbury.	Anabaptists.	Reformation in England, and	J. Kaye.
	Gregory XIII. 1585		John Fisher.	Mennonites.	invites Martin Luther and other eminent divines over, to finish that glorious work.	Thomas Smith.
	Sixtus V. 1590		John Oecolampadius.	Theoph. Paracelsus.		George Buchanan.
	Urban VII. 1590		And. Carolstadt.	Postellus.		Alex. Arbuthnot.
	Gregory XIV. 1591		John Tilius.	David Georgius.	The reign of Queen Mary restores popery, and exhibits a scene of barbarity and persecution that shocks nature.	Sir Phil. Sidney.
	Innocent IX. 1592		James Faber.	Franc. Pucius.		John Fox.
	Clement VIII.		Matthew Flacius.	Desid. Erasmus.		Fr. Walsingham.
			John Calvin.	Agrippa.		Ed. Grant.
			Martin Chemnitz.	Cassander and Wicelius.		Ed. Anderson.
			James Andreas.	Conr. Vorstius.		John Dee.
			David Chytræus.	Sam. Huberus.	The name of Protestants given to the Reformed at the Diet of Spire, in 1529.	Thomas Craig.
			William Farel.	Mich. Servetus.		G. Creighton.
			Theodore Beza.	Valent. Gentilis.		Ed. Brethwood.
			Faustus Socinus.	Lælius Socinus.	The league of Smalcald is formed in 1530.	<i>French Authors.</i>
			Ben. Arias Montanus.	Faustus Socinus.	The Reformation intro-	William Budé.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Ferdinand 1516			And. Osian- der.	Quintin, the chief of the Libertines.	duced into Scot- land by John Knox, about the year 1560; and Into Ireland by George Brown, about the same time; Into the United Pro- vinces, about the year 1566. Gustavus Ericson intro- duces the Re- formation into Sweden, by the ministry of Olaus Petri, in 1530.	Clement Marot. Fr Rabelais. Ja. Dubois. (Sylvius.) Pierre Gilles Or. Finée. Robert Ste- phens. P. Belon. William Morel. Adr. Tar- nebus. Ch. Du Mo- lin. Gilb. Cousin Mich. de l'Hopital. L. Le Roy (Regius). Hub. Lan- guet, au- thor of the Vindicia contra Ty- rannos.
Philip I. of Austria 1506			Aegid. Hun- nius. Melchior Canus. Polyc. Iy- serus. George Wicellus. George Cassander. Cardinal Bellarmin. Stella. Crantzius. Thomas Illyriens. Jacob Ben Chaim, who gave an edi- tion of the Hebrew Bible. Sanderus. Isid. Clarius. John Major. Andrew Vega. Franc. Vata- ble.		It was re- ceived in Den- mark, in 1521. The Gospel is propagated by the papal mis- sionaries in In- dia, Japan, and China. The order of the Jesuits is founded by Ig- natiuss Loyola, in the year 1540. The famous council of Trent is assembled. The Prag- matic Sanction is abrogated by Leo X. and the Concordate sub- stituted in its place. Pope Julius III. bestows the Cardinal's hat upon the keeper of his monkeys. The Inquisi- tion is esta- blished at Rome by Paul IV. The war of the Peasants.	Fr Rabelais. (Sylvius.) Pierre Gilles Or. Finée. Robert Ste- phens. P. Belon. William Morel. Adr. Tar- nebus. Ch. Du Mo- lin. Gilb. Cousin Mich. de l'Hopital. L. Le Roy (Regius). Hub. Lan- guet, au- thor of the Vindicia contra Ty- rannos. Laur. Joubert. James Pe- letier. Fr. Belle- forest. M. A. Fr. Muret. P. Ronard. J. Dorat. James Cu- jas. Fr. Hotman. James Amyot. Mich. de Montagne. Mich. de Castelnau. P. Pithou. J. Bodin. Nic. Vignier. Bl. de Vi- genere. Henry Ste- phen.
Jane 1516						
Charles I. or V. 1558						
Philip II. 1598						
Philip III. N. B. Philip II. seizes upon Portugal, which remains in the possession of the kings of Spain until the year 1640.						
<i>Kings of France.</i>						
Lewis XII. 1515						
Francis I. 1547						
Henry II. 1559						
Francis II. 1560						
Charles IX. 1574						
Henry III. 1589						
Henry IV.						
<i>Kings of England.</i>						
Henry VII. 1509						
Henry VIII. 1547						
Edward VI. 1553						
Mary 1558						
Elizabeth.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Scotland.</i> James IV. 1513 James V. 1542 Mary be-headed in 1587 James VI.			Leon de Castro. Matth. Ugonius. Cardinal Cajetan. James Hoogstraet. Amb. Catharini. John Faber. Ortuin Gratius. John Eckius. Leander Alberti. Nic. Serrarius. Pet. Canisius Cesar Baronius. Fran. Ribera. Pierre Pithou Mich. Baius. W. Alan, English Cardinal. Mercator. Nic. Harpsfield. Leunclavius. Molina. Salmeron. Maldonat. J. Natalis. J. P. Maffei. Cardinal Hosius. Jansenius. John Tillet. James Nacclantus. De Vargas Cardinal Seripand. And. Masius Pope Paul IV. Widmanstadt. Gassander. Stapleton. Mercerus. F. Xavier. Ign. Loyola.		The Universities of Wittenberg, Francfort on Oder, Alcalá, Saragossa, Marburg, Seville, Compostella, Oviedo, Granada, Franeker, Strasbourg, Parma, Macerata, Tortosa, Coimbra, Coningsberg, Leyden, Florence, Reims, Dillingen, Mexico, St. Domingo, Tarragona, Helmstadt, Altorf, Paderborn, Sigén, founded in this century. The treaty of Passau, in 1552. The Paris massacre of the Protestants on St. Bartholomew's day. The republic of the United Provinces formed by the union of Utrecht. The edict of Nantz granted to the Protestants by Henry IV. of France.	J. De Serres (Seranus). Cl. Fauchet. J. Passerat. J. J. Boissard. P. Daniel, d'Orleans. Francis Viete. Cardinal d'Ossat. Rob. Constantin. P. Morin. Jos. Just. Scaliger. Nic. Rapin. J. Papire-Masson. P. B. Brantôme. St. Pasquier. <i>Italian Authors.</i> Americ. Vesputius. J. Jocondi of Verona, who discovered the Letters of Pliny. Leonici, the translator of Galen. Pomponace. M. A. Casanova. P. Gravina. Sannazarius. Machiavel. Vida. J. A. Lascaaris. Alcyonius, translator of Aristotle. Ariosto. Burn. Maffei.
<i>Kings of Sweden and Denmark.</i> John 1513 Christiern II. deposed in 1520 Gustavus Erikson 1569 N. B. Sweden is separated from Denmark under this prince. Eric deposed in 1568 John III. 1592 Sigismond king of Poland deposed in 1599 Charles IX.						
<i>Kings of Denmark.</i> Christiern II. deposed in 1522 Frederick I. 1533 Christiern III. 1559 Frederick II. 1588						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Selim II. 1574						A. de Costanzo.
Amurat III. 1595						Torq. Tasso.
Mahomet III.						Fr. Patrizi (Patritius).
						Ant. Riccoboni.
<i>Czars of Muscovy.</i>						G. Panciroli
John Basilowitz 1505						And. Cesalpin.
Basilius Swano- witz, who re- ceives from Maximi- lian I. the title of Empe- ror 1533						Natalis Comes.
John Basilowitz II. 1584						Aldovrandi.
Theodore Iwanowitz 1597						Gratiani.
Boris Ga- denow.						B. Guarini.
						<i>Swiss Au- thors.</i>
<i>Stadtholders of the United Provinces.</i>						Aur. Ph. Pa- racelsus.
William I. the glorious founder of their liberty 1584						Theod. Bib- liander.
Maurice.						Theod. Zwinger.
						Isaac Casau- bon.
						<i>German and Dutch Au- thors.</i>
						J. Reuchlin.
						P. Mosellau.
						M. Auro- gallus, who assisted Luther in the transla- tion of the Bible.
						H. C. Agrip- pa.
						D. Erasmus of Rotter- dam.
						Luscinus.
						Simon Gry- næus.
						Adr. Bar- land of Zenland.
						Nic. Coper- nicus, a Prussian.
						J. Secundus of the Hague.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						J. Olaus Magnus. Pentinger. Paul Fagius. Sebastian Munster. G. Agricola. John Sici- dan. Gasp. Brus- chius. P. Lotichius. Conrad Ges- ner. G. Fabricius. A. Masius. Joach. Ca- merarius. Viglius of Zuichen. Hubert Golt- zius. John Stur- mius. J. Sambuc. A. G. Bus- beq. J. Leuncla- vius. G. Mercator. Ladv. Tor- rentius. Raphelini- gius. Ortelius. Tycho Braché, a Dane. Heurnius of Utrecht. Nicholas Craigius of Copenha- gen. Justus Lip- sius. Paul Merula of Leyden. A. Gorlaeus. Schonaeus. Em. Van Meteren. Denn. Bau- dus.

CENTURY XVII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors</i> A. D.	Clement VIII. 1605	Dr. J. Whitgift 1603	<i>Protestant Writers.</i> Archbishop Abbot.	The doctrine of the Jesuits, concerning philosophical sin, condemned by Pope Alexander VIII. in 1690.	The congregation De Propaganda, &c. founded at Rome in 1622, by Pope Gregory XV. Christianity is propagated in the kingdoms of Siam, Tongking, and Kouchinchina, by the Jesuit missionaries.	No century has been so fertile in authors as this before us. Their number amounts to above 850. We shall confine ourselves to those who were most eminent in each country.
Rodolphus II. 1612	Paul V. 1621	Dr. R. Bancroft 1610	John Lightfoot.			
Matthias 1619	Gregory XV. 1623	Dr. George Abbot 1633	Matthew Pool.			
Ferdinand II. 1637	Urban VIII. 1644	Dr. W. Laud 1644	Bishop Pearson.			
Leopold I. 1655	Innocent X. 1655	Dr. W. Juxon 1663	Bishop Fell. Gataker.	The Probabilists (so the Jesuits were called from their odious doctrine of Probability condemned by the Sorbonne.	The thirty years' war breaks out, and is concluded by the peace of Westphalia.	
<i>Kings of Spain.</i> Philip III. 1621	Alexander VII. 1667	Dr. Gil. Sheldon 1677	Bishop Ward. Owen.			
Philip IV. 1655	Clement IX. 1669	Dr. W. Sancroft 1693	Edward Pocock.			
(Portugal) throws off the Spanish yoke, and recovers its independency, in the year 1640)	Clement X. 1676	Dr. John Tillotson 1694	Dr. Goodwin.			
Charles II. 1700	Innocent XI. 1689	Dr. Thomas Tennison.	Dr. Manton.			
	Alexander VIII. 1691		Richard Baxter.			<i>In Great Britain and Ireland.</i>
	Innocent XII. 1700		Dr. Calamy.	The Franciscans are judged heretics on account of their doctrine concerning the Immaculate conception of the Virgin Mary.	The Moors are driven out of Spain.	John Harrington.
			Howe.		The Protestants are persecuted in France.	James Harrington.
			Bates.		The Gunpowder-treason discovered in England.	J. Pitt.
			Bishop Bull.		A rupture between pope Paul V. and the Venetians.	R. Stanishurst.
			Grew.		The Royal Society is founded in the year 1662.	Sir Henry Saville.
			Bishop Burnet.		A Jubilee is celebrated by pope Clement VIII. in the year 1600.	Thomas Harriot, the inventor of Algebra.
			Jo. Forbes.		In 1605, Maurice, Land-	W. Camden.
			J. Baxter.			Nicholas Fuller.
			John Tillotson, archbishop of Canterbury.			Benjamin Jonson.
			Dr. Sherlock.			Shakespeare.
			Archbishop Wake.	Jansenius, Quesnel, and Arnauld, as also Fencelon, Molinos, and the Pietists, are condemned in France.		Henry Wotton.
			Chillingworth.			
			Henry Hammond.			
			Thomas Hyde.			
<i>Kings of England.</i> Elizabeth 1603						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
James I. VI. of Scotland 1625			William Cave.	Arminius and his followers,	grave of Hesse Cassel, introduces the	Thomas Lydiat.
Charles I. beheaded in the year 1649			Brian Walton.	the Universalists,	Reformed religion into Marburg.	Joseph Hall, called the English Seneca.
Cromwell usurps the government under the title of Lord Protector, and dies in 1658			Drusus.	Bekker,	Paul V. communicates the Venetians,	Lord Herbert of Cherbury
			Hospiuin.	the Cartesian divines,	whose cause is defended by Fra. Paolo.	Thomas Gataker.
			Trigland.	I' Abadie,	In the year 1606, Rudolph II. allows the	W. Habington.
			Ittigius.	Bourignon,	Hungarians the free exercise of the Protestant religion, that had been formerly granted by Ferdinand I. and abolished by his successors.	Archbishop Usher.
			Fr. Spanheim.	Poiret,	In the year 1608, the Socinians published their Catechism at Cracow.	W. Harvey, who first discovered the circulation of the blood.
			R. Cudworth	Lechhoff,	The Silesians, Moravians, and Bohemians, are allowed, by Rudolph II. the free exercise of their religion, in the year 1609.	Sir Ken. Digby.
			Ed. Stillingfleet.	Deurhoff, and Claude Pajon, are regarded as heretics by the Reformed churches in France and Holland.	The Independents, Antinomians, Ranters, and Quakers; and among the latter, Fox, Barclay, Keith, and Penn, are looked upon in the same light.	Sir James Ware.
			II. Prideaux.		Add to these, enthusiasts and fanatics of various kinds, such as Jacob Behmen, Valentine Weigelius, Nic. Drabicius, Seidel, Stifelius, and the Rossecrucians.	John Milton.
			J. Locke.			Abraham Cowley.
			W. Lloyd, bishop of Worcester.			J. Ogilby.
			J. Milton.			Lord Chancellor Clarendon.
			St. Nye.			Matthew Hales.
			Claude.			Fr. Glisson.
			Daillé.			Thomas Stanley.
			Amynraut.			Joseph Glanvil.
			Basnage, Samuel and James.			Samuel Butler.
			Jurieu.			Algernon Sidney.
			Benoit.			John Collins, mathematician.
			Turretin.			Robert Morison.
			Elias Saurin.			William Dugdale.
			Morus.			Ralph Cudworth.
			Le Cenc.			
			Mester Zat.			
			Le Blanc.			
			Arminius.			
			Grotius.			
			Episcopius.			
			Curcellæus.			
			Limborch.			
			Sleidan.			
			Cocceius.			
			Voetius.			
			Gomar.			
			Lud. Capell.			
			S. Bochart.			
			Gerhardus.			
			Hoe.			
			Calixtus, G. and Fred.			
			Hulseman.			
			Heilbronner.			
			Haffenreffer.			
			Thummius.			
<i>Kings of Scotland.</i>						
James VI. 1625						
This prince and his successors were kings both of England and Scotland so far down as the year 1707, when these kingdoms were uni-						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
ted into one monarchy.			The Oslanders. —Musæus. —Hutter. Hunnius, Guy and Nich. The Mentzers. —Oleariuses. Fred. Baldwin. Alb. Grawer. The Carpzoviuses. Tarnovius, J. and Paul. John Asselman. Eilhart Luber. The Lysers. Michael Walter. Joach Hildebrand. J. Val. Ancreas. Solomon Glassius. Ab. Calovius. Theod. Hackspan. J. Hulseman. Jacob Weller. J. Conr. Danhaver. J. G. Dorscæus. John Arndt. Martin Geyer. John Ad. Schertzer. Balthasar and John Meisner. Aug. Pfeiffer. Muller, H. and J. Just. Chr. Schoemer.		tain them in the free exercise of the Protestant religion—but Frederick is conquered, and they are forced to embrace popery. In 1625, the princes of Lower Saxony enter into a league with Christiern IV. of Denmark, which concludes by the peace of Lubec. Ferdinand II. publishes, in 1629, an edict, ordering the Protestants to surrender and restore all the ecclesiastical domains and possessions of which they were become masters after the pacification of Passau.—This edict is disobeyed. Gustavus Adolphus enters into Germany. The peace of Munster and Osnaburg concluded, by which the three religions are tolerated in the empire. The synod of Dort assembled in the year 1618, and sits from the 1st of November till the 26th of April. Henry IV. of France is assassinated.	J. Rushworth. Robert Boyle. John Locke. W. Molyneux. Sir W. Temple. Sir Paul Ricaut. H. Hody. Bishop Beverege. Sir Samuel Garth. Thomas Gale. John Phillips. Bishop Spratt. Thomas Dempster. John Fletcher. Ph. Massinger. Ed. Gunther. Francis Bacon, Lord Verulam. Thomas Ridley. John Speed. John Donne. Fr. Goodwin, the annalist. Edward Coke. Thomas Randolph. Thomas Farnaby. John Napier, inventor of logarithms. G. Keating. John Greaves. Edwarrn Simson.
<i>Kings of Sweden.</i> Charles IX. 1611 Gustavus Adolphus 1632 Christina abdicates the crown in 1654, and dies in 1689 Charles Gustavus 1660 Charles XI. 1697 Charles XII.						
<i>Kings of Denmark.</i> Christiern IV. 1648 Frederick III. 1670 Christiern V. 1699 Frederick IV.						
<i>Kings of Poland.</i> Sigismond III. 1632 Uladislaus Sig. 1648 John Casimir 1669 Michael I. 1674 John Sobieski 1697 Frederick Augustus, Elector of Saxony.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Preface Authors.</i>
<i>Kings of Portugal.</i> John, duke of Braganza, chosen king in 1610, dies in 1656	.	.	Sebast. Schmidt. Christ. Hors. holt. Ph. Jac. Spener. G. Th. Mayer. Fred. Bech- man. From Ger- hard to Fred. Bechman inclusively, all Luther- ans.		sinated by Ra- villac. This event exposes the Pro- testants to new persecutions. The edict of Nantz is perfi- diously revoked by Lewis XIV. and the Protest- ants treated with the utmost bar- barity. A contest between Lewis XIV. and Pope Innocent XI. concerning the collation of be- nefices, and the privileges and pretensions of the crown dur- ing their vacan- cy. The French clergy, in a ge- neral assembly at St. Germain, declare the Pope's preten- sions to tempo- ralities null and void; place the authority of a general council above that of the Pope; and maintain that the decisions of the Pope are not infallible, unless when at- tended with the consent of the church. The Irish massacre in 1641, in which above 40,000, some say, 150,000 Pro- testants are mur- dered.	John Selden William Burton. Richard Zouch. W. Ough- tred. B. Walton. P. Heylin. James Howel. Sir John Denham. Sir John Marshall Bishop Wil- kins. James Gre- gory. Thomas Willis. Bulstrode Whitelock. John Price. Isaac Bar- row. Thomas Hobbes. Thomas Brown. Thomas Marshall. Edmund Castel. Thomas Ot- way. Ed. Waller Dr. Syden- ham. Anthony Wood. Ed. Ber- nard, pro- fessor of astronomy. Bishop Stil- lingfleet. William Somner. John Dry- den. John Wallis. John Ray. D. Gregory. M. Lister.
<i>Alphonso VI. de- throned in 1667</i> <i>Pedro II.</i>						
<i>Ottoman Emperors.</i> Mahomet III. 1604 Achmet I. 1617 Mustapha 1617 Osman 1622 Mustapha restored 1623 Amurat IV. 1640 Ibrahim 1655 Mahomet IV. 1687 Solyman III. 1691 Achmet II. 1695 Mustapha II.			<i>Roman Ca- tholic Au- thors.</i> Baronius. Bellarmin. Serrarius. Fevarientius. Possevin. Gretser. Combesis. Nat. Alexan- der. Becan. Simond. Petau. Poussines. Cellot. Caussin. Morin. Renand. Fr. Paolo. Pallavicini. L'abbé Maimbourg. Thomassin. Siondrat. Aguirre. Henry Noris D'Achery. Mabillon. Hardouin. Simon. Ruinart. Montfaucon. Galloni. Schacchi. Cornelius, a Lapide. Bonfrere.			
<i>Czars of Muscovy.</i> Boris Gade 1605 Theodore Borris- sowitz 1605 The false Deme- trius 1606 Basilus Zuski 1610						

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II Deme- trius 1610.			Menard.		Charles I. king of Eng- land, beheaded in the year 1649.	Henry Dod- well.
III Deme- trius 1610.			Bernard.			N. Grew.
Uladislaus of Poland 1613			Lamy.		A sort of com- monwealth in- troduced by	Sir H. Spel- man.
IV Deme- trius 1613			Bollandus.		Cromwell, under which episco- pary suffers, and the Presbyte- rians, or rather the Independ- ents, flourish.	<i>French Au- thors.</i>
Michael Theobro- witz 1615			Henschen.			J. Aug. de Thou.
Alexis Mi- chaelo- witz 1676			Papebroch.			Pineau.
Theodore Alexo- witz 1682			Perron.			Gillot.
Ivan, or John Pe- ter I. 1688			Estius.		Charles II. re- stored, and with him episcopacy re-established.	Mornac.
Alexio- witz 168.			Lamoy.			P. Mat- thieu.
			Tillemont.			Du Vair.
			Godeau.			Fr. Pithou.
			Albaspinus.			J. Barclai.
			Richieu.		The glorious Revolution ren- ders memorable the year 1688.	Savaron.
			Holstenius.			Pr. Jeannin.
			Baluzius.			Godefroi.
			Bona.			Bergier.
			Fuett.			Le Mercier.
			Bossuet.			Boulanger.
			Penelon.			Goulart.
			Thiers.			Malherbe.
			Du Pin.			Marillac.
			Leo Allatius.			N. and C.
			Zaccagni.			Le Pois.
			Cotelier.			J. B. Le
			Filesac.			Menestrier.
			Visconti.			J. Bap. Du- val.
			Molina.			P. Haye du Chastelet.
			Arriaga.			R. Des
			Rigault.			Cartes.
			Richer.			N. Fab. de
			Pererius.			Pieresc.
			Mariana.			Henr. duc de Rohan.
			Fr. Pithou.			DeMeziriac.
			Fr. de Sales.			J. Bourde- lot.
			M. de Calasio.			J. Guthie- res.
			Lessius.			And. du
			Pineda.			Chesne.
			C. Jansenius.			Louis Savot.
			Bentivoglio.			Val. Con- rart.
			Sponde.			
			Bzovius.			
			H. de Valois.			
			P. de Marca.			
			Arnauld' An- dilly.			
			Du Cange.			
			Pascal.			
			Du Boulay.			
			A. Arnaud.			
			Vavas seur.			
			Neercassel.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
			<p>J. Le Maitre. de Sacy. Pagi. Lami. Pezron. Gerberon. Quesnel. These are the most noted writers of the Romish church du- ring this cen- tury.</p>			<p>Cardinal Richlieu. Rochemail- let. Philip Monet. Nicholas Bourbon. Augustus Galland. J. F. Nice- ron. Edm. Me- rille. Samuel Petit. M. Mer- senne. Voiture. De Vauge- las. Ch. Justel. Did. He- rault. J. Baudoin. P. Du Puy. G. and Louis de St. Marthe. Denis Petau. G. Fournier. Cl. Sau- maise. G. Naudé. N. Rigault. De Balzac. G. B. de Gramont. Sarasin. D. Blondel. P. Gassendi. J. Bignon. C. H. Fabrot. L. Ch. Le Fevre. N. Perrot. D'Alban- court. N. Sanson. Briet. Tan. Le Fevre.</p>

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						Fr. La Mothe Vayer. Moliere. G. M. le Jay. Roberval. Rohault. H. and Adr. de Valois. F. H. d'Au- bignac. J. Esprit. L. Moreri. Duc de Rochefou- cault. R. le Bossu. F. E. de Me- zeray. P. Corneille. Ed. Mari- otte. J. Spon. G. d'Es- trades. Cn. Perrault P. Bayle. Vauban. Tournefort. Th. Cor- neille. Boileau. Ren. Rapin. Jean Doujat. Fr. Bernier. Ch. Du. Fresne Du Cange. Cl. Perrault. Is. de Bense- rade. Thevenot. G. Menage. De St. Real. Pelisson. Bussy Rabu- tin. Ch. Patin. B. d'Herbe- lot. Cl. Lancelot. St. Evre- mond. Amelot de la Houssaye.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Louis Cousin. F. S. Regn. Des Marais. A. Felibien. Jean de la Bruyere. Sim. Fou- cher. J. Domat. J. B. San- teuil. C. P. Riche- let. P. J. d'Or- leans. J. Racine. J. Barbey- rac. Et. Morin. Baudrand. Sagrais. Chevreau. Charpentier. Bohours. Marquis de l'Hopital. Vaillant. P. Silv. Regis. Theod. Agrip. d'Aubigné. <i>Italian Au- thors.</i> Prosper Al- pini. B. Baldi. J. A. Magini. A. Morosini. Luc. Valeri. Paul Beni. Davila. L. Pignoria. Salvador. Sanctorius. Thomas Campa- nella. Alexander Donato. Mascardi. Galilei.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Bentivoglio. Strozzi. Leon de Mo- dena. Bonay Cavaleri. Ev. Torri- celli. J. V. Rossi. Fam. Strada. T. Galluzzi. Martini. Imperiali. Tomassini. Virgilius Malvezzi. Molinetti. Sert. Orsato. J. B. Nani. J. A. Borèlli. Ricci. Oct. Ferrari. Bartolocci. M. Malpighi. Bellori. Viviani. Bellini. Bocconi. Averani. Cassini. Magalotti. <i>Spanish and Portuguese Authors.</i> Cervantes. Anthony de Ledesma. J. Mariana, the Histo- rian. Anthony Herrera, the Historian. Aldrete, the Antiqua- rian. Balbuena. J. L. de la Cerda. Lopez de Ve- ga, the Spa- nish Homer. Nic. de An- tonio.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						<p>Balth. Gra- cian. Diego de Couto. Jos. Taxeira. Rod. Lobo. Eman. Faria del Souza. Ant. Perez. Man. Alva- rez Pegase.</p> <p><i>German, Dutch, Swiss, Swedish, &c. Au- thors.</i></p> <p>Pauw, Ana- tomy. Aiguillon. Ennius. Gruterus. Bertius. Andr. Schott Martinus. Snellius of Leyden. James and Adrian Metius. Cunæus. J. Meursius. Lewis de Dieu. J. B. Van Helmont. Hugo Gro- tius. Erycius Pu- teanus. Gasp. Bar- laeus. Van Hooft. Const. Im- perator. Manassé Ben Israel. B. Varenius. Sanderus. Vander Lin- den. J. Golius. Aitzema. Hoëschelius.</p>

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Ch. Hel- vicius. Melch. Adam. Cluverius. Hospinian. Rosinus. Buxtorf. Kepler. Goldast. Horstius. Sennert. Erasmus Schmidt. Alstedius. Pareus. Hoffman. Scioppius. G. J. Vos- sius. Gasp. Bar- thius. Freinshe- mius. Schrivellius. J. Gerard. Hornius. Etmuller. Olaus Rud- beck. Bartholin. Isaac Pon- tanus. Chr. Longo- montanus. John Rho- dius. Bangius. Meric Ca- saubon. Ad. Olea- rius. J. F. Gro- novius. Reinier Graaf. J. Swam- merdam. Fr. Junius. A. Maria Schulur- man. Ath. Kir- cher. Conringius. N. Heinsius.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Wicquefort. Noldius. Kunckel. H. Meibo- mius. Ludolf. J. G. Græ- vius. Burch de Volder. Olaus Wor- mius. J. R. Wet- stein of Basil. Varenius of Lunen- berg. Thomasius. Dodonæus. Otto Gue- rick, in- ventor of the air- pump. Jos. Arndius. John Gasp. Suicer. Isaac Vos- sius. Olaus Bor- richius. D. G. Mor- hoff. G. Sagitta- rius. Sam. Puffen- dorff. Ch. C. Huy- gens. J. Tollius. Eras. Bar- tholinus. J. Leusden of Utrecht. Wagense- lius. Brockhui- sen. Cellarius. Ezech. Span- heim. Gurtler of Basil.

CENTURY XVIII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
<i>Emperors.</i> A. D. Leopold 1705 Joseph 1711 Charles VI. 1742 The last emperor of the house of Austria. Charles Albert of Bavaria 1745 Francis, Duke of Lorraine.	Clement XI. 1721 Innocent XIII. 1724 Benedict XIII. 1730 Clement XII. 1740 Benedict XIV. 1758 Clement XIII.	Dr. Thomas Tenuison 1715 Dr. William Wake 1736 Dr. J. Potter. Dr. Thomas Herring. Dr. Thomas Secker.	N. B. In this list none but deceased authors are mentioned. <i>Protestant Writers.</i> Sir Isaac Newton. Dr. Rich. Bentley. Bishop Hare. Bishop Cumberland. Bishop Atterbury. Dr. Samuel Clarke. Bishop Chandler. Bishop Berkeley. Bishop Butler. Woolaston. Dr. Mill. Dr. Edwards. Dr. Whitby. Mr. Whiston. Abernethy. Dr. Bennet. Archbishop Wake. Bishop Smallridge. Sir Peter King, Lord Chancellor. Archbishop Potter. Derham. Dr. Hicks. Bishop Sherlock. Bishop Conybear.	John Toland. Matthew Tyndal. Ant. Collins. Thomas Woolston. Ch. Blount. Tho. Morgan. John Chubb. John Mandeville. Lord Bolingbroke, and others less worthy of notice. Among the sects of this century, we may reckon the Herutters or Moravian Brethren, and the followers of Whitfield, Wesley, and others of the same stamp.	The French missionaries make many converts to Popery in the eastern parts of the world, in Carnate, Madura, the coasts of Malabar, China, &c. A great controversy occasioned by the indulgence of the Jesuits towards the Chinese, in allowing them to perform the religious rites of their ancestors. Protestant missionaries sent to India by the English, Dutch, and Danes. The bull Unigenitus issued out by Clement XI. in the year 1713, condemns the New Testament of Quenel, and produces violent debates and divisions in the Gallican church; more especially between the Jesuits the great defenders of the bull, and the Jansenists its opposers. The Jansenists endeavour to support their declining credit by the pretended	<i>Principal British Authors.</i> Sir Isaac Newton. J. Flamstead. Dr. Samuel Clarke. Dr. R. Bentley. Dr. Hare. Joseph Addison. Alexander Pope. James Thomson. M. Prior. Sir Richard Steele. Dr. Jonathan Swift. John Gay. Dr. John Arbuthnot. Dr. John Freind. Dr. Edm. Halley. Dr. Francis Hutcheson. Dr. Campbell. Mr. Balguy. Mrs. Cockburn. Dr. Conyers Middleton. Dr. Berkeley, bishop of Cloyne. Lord Shaftesbury. Lord Bolingbroke.
<i>Kings of Spain.</i> Philip, who abdicates the crown in 1724 Lewis 1724 Philip re-ascends the throne in 1724 and dies in 1746 Ferdinand VI. 1759 Charles III. now reigning.						
<i>Kings of France.</i> Lewis. XIV. 1715 Lewis XV. now reigning.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, decess.</i>
<i>Kings of England.</i> William III. 1702 Anne 1714 George I. 1727 George II. 1760 George III.			Bishop Benson. Dr. Benson. Dr. Pierce. Hallet. Dr. Foster. Grove. Dr. Watts. Dr. Doddridge. Dr. Taylor of Norwich. Bishop Squire. Dr. Samuel Chandler. Dr. John Leland. Witsius of Leyden. Trigland of Leyden. Vitringa of Frankfurt. Marecius. Roel. Beausobre. Lenfant. Bouiller. Leydekker. Gurtler. Braunius. Hulssii. Pictet. Abbadie. J. Al. Turretin. Werenfels. Ostervald. Jablonski. Stimesius. Holzfuzius. Meyer. Jurieu. Oudin. Basnage. De la Placette. Martin. James Saurin. De la Chapelle. Maurice Pictet. Spener.		and fictitious miracles that were said to be wrought at the tomb of the Abbé Paris. The study of philosophy is placed on a new footing in Germany by Leibnitz and Wolf, and their method of demonstration is transferred to theology by several divines. Christ. M. Pfaff, a very learned and respectable Lutheran divine, forms a plan of reconciliation and union between the Lutheran and Reformed churches; which bigotry and party spirit hinder from being brought into execution. Sacheverel, an incendiary, who inveighs against civil and religious liberty, is impeached and censured. Lady Moyer, by her last will, founds a lecture, in which eight sermons are annually preached in defence of the doctrine of the Trinity. The Protestant religion and the blessings of civil liberty established in Great Britain.	Dr. Th. Burnet. Thomas Rowe. Elis. Singer. W. Wycherly. Lord Sommers. William Lloyd. John Hudson. John and James Keil. Colin M'Laurn. Christopher Wren. Jer. Collier. Dr. John Taylor. Laurence Echard. Dr. J. Woodward Thomas Hearne. Sir Hans Sloane. Dr. Mead. Martin Folkes. Rev. Stephen Hales. Thomas Simpson. Bishop Squire. <i>Principal French Authors.</i> M. Malebranche. B. Lami. Lemery. Fenelon. Jos. Sauveur, P. de la Hire. M. le Vassor.
<i>Kings of Sweden.</i> Charles XII. 1718 Ulric Eleonora 1751 Frederick of Hesse Cassel 1751 Adolphus Frederick of Holstein, now reigning.						
<i>Kings of Denmark.</i> Frederick IV. 1730 Christiern VI. 1746 Frederick V. now reigning.						
<i>Kings of Poland.</i> Frederick Augustus III. 1733 Stanislaus elected without taking possession. Stanislaus chosen a second time, but abdicates the crown.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
Frederick Augustus II. 1764 Stanislaus, Count Poniatowsky.			Fechtius. Maier. Masius. Wandalinus. Luthenius. Wincler. Fabricius. Schmidius. Rechenbergius. Ittigius. Seeligman-nus. Loescherus. Foertschius. Buddeus. Antonius. Frankius. Langius. Maius. Pritius, and others. N. B. The twenty writers last mentioned beginning with Spener, are Lutherans.		and Ireland, by the accession of the house of Brunswick Lunenburg to the throne. William IV. raised to the stadtholdership of the United Provinces in the year 1747. An attempt made to assassinate Lewis XV. king of France by a wretch called Damien, who is supposed to have been instigated by the Jesuits to this odious deed. The order of the Jesuits is suppressed in France, their schools shut, and their revenues confiscated in the year 1764. The same order suppressed in Portugal, and its members banished.	J. Fr. Si-mon. M. Feibien. Is. de Lar-rey. An. Dacier. The De L'Isles. Eus. Ro-naudot. Tarteron. Huet. J. Le Long. Andr. Da-cier. A. Boulain-villiers. James Bas-nage. Louis and Jean Boi-vin. Ch. de la Rue. P. Rapin de Thoyras. J. and P. L. Savary. Louis de Sacy. Du Resnel. Nic. L. de la Caille. B. de la Monnoye. Abbé Fra-guier. Gabriel Da-niel. G. J. du Verney. Valincourt. Geoffroi. De la Mothe. Joach. Le Grand. J. France. Felibien. Sanadon. Dumont. Vertot. Catrou. Beausobre. Niceron.
<i>Kings of Portugal.</i> Pedro II. 1706 John V. 1750 Joseph, now reigning.						
<i>Sultans.</i> Mustapha II. 1703 Achmet III. deposed in the year 1730 Mahmout 1754 Osman II. 1757 Mustapha III. now reigning.						
<i>Csars of Muscovy.</i> Alexiowitz 1715 Peter the Great 1725 Catharine 1727 Peter II. 1730 Anne 1740 Ivan, or Jean, deposed in 1741 and assassinated in 1764			<i>Romish Writers.</i> Gonzales. Beaugendre. Papin. Van Espen. Fr. Lami. Pouget. Tomasi. Le Br. Des-marets. Dez. D. de S. Marthe. Hyac Serri. G. Helyot. F. T. de Choisi. L. E. Du Pin. J. Martiani. C. Huré. De Witte. Huet. L. Habert.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
Elizabeth 1762			Cl. Fleuri.			De la Barre.
Peter III. 1762			Pope Clement XI.			Melon.
Catharine, his queen.			Eus. Renau- dot.			De la Croze.
			P. Constant.			Vanier.
			P. de la Broue.			Montfaucon.
<i>Stadtholders of the Uni- ted Pro- vinces.</i>			Ans. Ban- duri.			Rollin.
William III. 1702			J. J. Boi- leau.			Abbé Lon- guerue.
This dig- nity re- mains vacant during the space of 45 years.			Marsollier.			Abbé Ba- nier.
William IV. 1751			Garnier.			Cardinal Po- lignac.
William V.			J. Hardouin.			J. Baptiste Rousseau.
			Bellegarde.			Abbé Du Bois.
			Masillon.			P. Brumoy.
			G. Daniel.			L. Bourget.
			Houdry.			Abbé Big- non.
			Bianchini.			Abbé de St. Pierre.
			Echard.			J. B. Du Halde.
			Anselme.			G. H. Bou- geant.
			Tournemine.			Marquis de Puy Se- gur.
			Duguet.			Cappero- nier.
			Longuerue.			Alph. des Vignoles.
			M. Le Quien.			Abbé Des- fontaines.
			J. Longueval.			Michael and Stephen Fourmont.
			Orsini.			Mongault.
			J. Fr. Baltus.			Bouhier.
			Vertot.			Le Sage.
			Gibert.			Fr. de la Peyronie.
			Boursier.			Nichol Fre- ret.
			Ed. Martene.			Bellanger.
			C. de la Rue.			Gabriel E- milie du Chastelet.
			Blondel.			DeStouches.
			Montfaucon.			Abbé Te- rasson.
			Sabatier.			H. Fr. d'A- guesseau.
			Benoit.			
			L. A. Mu- ratori.			
			Colbert.			
			Languet.			
			Dautine.			
			Houtteville.			
			Lenglet du Frenoy.			
			Martin.			
			Berruyer.			
			De Caylus.			
			Bon. Racine.			
			Dom. Aug.			
			Calmet.			
			Benedict XIV.			
			J. Le Bœuf.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
			R. Ceillier. P. Maran. Deschamps. Orsi.			C. Jos. Geof- froy. Gasp. de Real. Folard. De Boze. Mart Bou- quet. De Moivre. Lenglet. C. S. de Montes- quieu. Cl. Joly de Fleury. James Cas- sini. C. Chen. du Marsais. Fontenelle. Bouiller. Castel. Peysonel. Reaumur. Le Monnier. L. Le Gen- dre. Goguet. Boguer. Maupertuis. Velly, the Historian. Abbé Salier. Charlevoix. Mascrier. Le Bœuf. M. Mira- beau. Le Brun. Morabin. Villaret. Clairaut. Caylus. Crevier. <i>Italian Au- thors.</i> Martin Poli. Ant. Mag- liabechi. Musitani. M. Batta- glini.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
						John Vincent Gravingna. J. M. Lancisi. Ph. Buonanni. Fr. Bianchini. Jer. Zanichelli. Just. Fontanini. P. A. Micheli. Eustachio Manfredi. Ans. Banduri. Giannone. L. A. Muratori. Apostolo Zeno. Scipio Maffei. Cardinal Quirini. James Cassini. Buonamici. Cardinal Passionei. <i>Swiss Authors.</i> Daniel Le Clerc. Em. Konig. J. J. Scheuchzer. James Hermann. J. Le Clerc. Werenfels. J. Bernoulli. J. P. Crouzas. Burlamaqui. <i>German Authors.</i> G. W. Leibnitz.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
						Christopher Wolf. Baron Krossig. Lud. Kuster. H. de Coccei. B. Zeigenbalg. J. Mollerus. J. Andrew Schmidt. Crenius. Thomasius. Gundling. T. F. Buddeus. J. G. Eccard. J. M. Lang. J. B. Mencke. J. Hubner. J. L. Mosheim. J. Alb. Fabricius. Gasp. Neumann. Christopher Wormius. J. G. Heinneccius. J. G. Keyser. P. Cantemir. Jordan. J. Offer, a Swede. J. H. Bohmer. Doppelmaier. Winslow. <i>Dutch Authors.</i> J. Parizonius. Cuper. J. Fred. Gronovius. S. Pitiscus. B. Niewentite. A. Reland. Sallengre. G. Noodt.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
						N. Hartsoe- ker. Adr. Helve- tius. Herman Boerhaave. Albert Mullertens. Peter Bur- man. Sig. Haver- camp. Bylandt- shoek. S. Grave- sande. J. Alberti. F. Mus- schenbrock. Wesseling. Gasp. Bur- man. Tib. Hem- sterhuis. Van Loon, the Histo- rian.

ADVERTISEMENT.

AFTER the foregoing sheets were printed off, I was favoured by the very worthy descendants of the pious and learned archbishop Sharp, with the present of a small but curious work, lately published, which belongs to the ecclesiastical history of the eighteenth century. It contains an account of the measures that were taken, and of the correspondence that was carried on in the years 1711, 1712, and 1713, for the introduction of the liturgy of the church of England into the kingdom of Prussia, and the electorate of Hanover. To this historical account are annexed several letters and original papers that are very interesting, more especially a plan of ecclesiastical discipline and public worship, drawn up by the learned Dr. Jablonsky, and some other papers of the same author, concerning the nature of episcopacy and the manner of rendering it compatible with the interests of the sovereign, and the religious liberty of the people.

This publication, which is chiefly designed for the use of the Protestants in Prussia, is drawn from MS. memoirs of the life of archbishop Sharp, who was principally concerned in the transactions and correspondence above-mentioned. These memoirs were composed from the archbishop's journal by his son, the learned Dr. Thomas Sharp, archdeacon of Northumberland, and the historical account drawn from them, of

the project for introducing episcopacy into Prussia, is published in a French translation, done by the Rev. Mr. Muysson, minister of the French chapel at St. James's, &c.

The following note refers to the last paragraph of p. 299, vol. 3.

Dr. Mosheim does not pretend to determine whether these reports relative to the barbarity of the Jews were true or false; but it seems more than probable that they were insidiously forged out of hatred against that unfortunate people. This will appear still more evidently to have been the case, when we consider that in the thirteenth century the popes Gregory IX. and Innocent IV. published declarations, which were designed to destroy the effect of several calumnies that had been invented and dispersed to the disadvantage of the Jews; and in the fourteenth century we find the Roman pontiffs Benedict XII. and Clement VI. giving the same proofs of their equity towards an injured people. We find in history, circular letters of the dukes of Milan and Venice, and imperial edicts of Frederic III. and Charles V. to the same purpose; and all these circumstances render it highly credible, that the reports mentioned by Dr. Mosheim are not founded on sufficient evidence.

INDEX.

- Abano, Petrus de, surnamed the Reconciler, iii. 162; his great character and ill treatment, *ib.* and [h].
- Abassines (Ethiopians), converted to Christianity in iv cent. i. 337. See Abyssinians.
- Abbas the Great, king of Persia, lays waste Armenia, in xvii cent. v. 461; his generosity to the Armenians, and great character, *ib.*
- Abbot, archbishop of Canterbury, his lenity towards the Puritans, and character, v. 387 and [f]; zeal for the doctrinal tenets of Calvin, 389; and sub. not. [f].
- Abelard, Peter, defends the monks in xii cent. iii. 70; his character, 78 and [e]; commentaries, 87; founder of the Scholastics properly so called, 92; charged with errors by St. Bernard, for which he is condemned as a heretic, 95 and [t]; attacks all the heresies in his time, 99.
- Abelites, their tenets, i. 233.
- Abgarus, the story of him and Christ, if true, i. 57 and [n].
- Abraxas, used by Basilides, what, i. 224.
- Abul Farai, an eminent Syrian writer in xiii cent. iii. 150; his works, *ib.* and [a]; exposition of the scriptures, 247.
- Abyssinia, Romish mission in xvii cent. v. 139; how ruined, 140 and [t]; entirely banished by Basilides, son of Seltam Segued, *ib.* 141 and [u]; several attempts for admission unsuccessful, 142 and [w], 143 and [x]; Lutheran missions unsuccessful, 259.
- Abyssinians, the doctrine of the Monophysites when embraced by them, considered, ii. 363; their state in xvi cent. iv. 242.
- Acacius, bishop of Constantinople, opposes the papal power, ii. 82; is excommunicated and deposed by pope Felix, *ib.*
- Academics, their impious notions, i. 34.
- Academies, two public in the empire, and their founders, i. 166 and [h].

- Academies, European, many founded in xiii cent. iii. 152; their state, *ib.* course of discipline observed by them, *ib.*
- Academies, founded by the Lutherans and Calvinists in xvi cent. iv. 278.
- Academy, one at Jena, by the Dukes of Saxe-Weimar, iv. 314.
- Academy at Geneva, by Calvin, iv. 360.
- Academy of Sciences at Paris, by Lewis XIV. v. 72 and [*b*].
- Acephali, an account of, ii. 82; their sub-divisions into three other sects, 83; soon extinguished by Baradæus, *ib.*
- Acominatus, Nicetas, his polemic works, iii. 237.
- Acropolita, a Greek historian of xiii cent. iii. 149, 237.
- Adalbert of Gaul, his character, ii. 273; forges a letter from Christ to mankind, *ib.* condemned at the instigation of Boniface Winfrid, *ib.*
- Adalbert, bishop of Prague, his vain attempts to convert the Prussians in x cent. ii. 486; suffers death for his pious zeal, *ib.* his death revenged by Boleslaus, king of Poland, who compels some of the Prussians to embrace Christianity, *ib.*
- Adamites, their tenets, i. 233.
- Adamites, Bohemian, in xv cent. an account of, iii. 461, 463, 464 and [*i*].
- Adams, Thomas, a Quaker, his fanaticism and remarkable behaviour to Oliver Cromwell, v. 470. sub. not. [*k*].
- Adiaphoristic, history of. See Controversy, adiaphoristic.
- Ado, an historian in ix cent. ii. 292.
- Adrian, Emperor, a brief character of, i. 147; puts many Jews to the sword, 155; persecution of the Christians under him, 158.
- Adrian I. pope, in viii cent. confers upon Charlemagne and his successors the right of election to the see of Rome, ii. 245; enters into an alliance with the empress Irene, 265.
- Adrian IV. (Breakspear) pope, orders Frederic I. emperor, to perform the office of equery to him, but his order is rejected with contempt, iii. 52; an open rupture is expected, but prevented by the death of the pope, 53 and [*o*].
- Adrian VI. pope, his good character, iv. 60; proposes to reform the abuses in the church, but prevented by death, 61.
- Ælia Capitolina, a city raised on the ruins of Jerusalem in ii cent. i. 155.
- Æmiliani (Jerome), founder of the clerks of St. Maieul, or the Fathers of Somasquo, in xvi cent. iv. 187.
- Æon, different meaning of this word among the Gnostics, i. 89 [*m*].

- Ærian controversy, and leader's principal tenets, i. 387; his design to restore the primitive simplicity of Christianity, *ib.* reflections upon such an attempt, 388 and [*g*].
- Africa, English and Dutch colonies there in xvi cent. v. 39; missions, 41; success through the Capuchins, *ib.* inaccuracy here, 42 [*k*]; why they were alone employed, *ib.*
- Africans, the nature of their conversion in xv cent. examined, iii. 388.
- Agapetus, his works and character, ii. 121, 130.
- Agnoetæ, an account of this sect in vi cent. ii. 148; their decline, 149.
- Agobard, archbishop of Lyons, his character, ii. 292, 314; censured for fomenting a rebellion, *ib.* a vehement opposer of image-worship, *ib.* [*r*]; writes against the Jews, 332.
- Agricolo, John, founder of Antinomians in xvi cent. iv. 305; is opposed by Luther, and recants, *ib.* propagates his doctrine after Luther's death, *ib.* his principles examined, *ib.*
- Albert the Great, his character, iii. 160; and learning, 239; system of divinity, 247.
- Albigenses, Paulicians so called in xi cent. and whence, ii. 580 and [*g*]; a term applied by the Latins to all heretics, iii. 109.
- Albizi, Bartholomew, his book of St. Francis' conformities with Christ, iii. 236, 237 and [*k*].
- Alciat, banished Geneva, iv. 478 and [*i*]; inclines to the Arian system, 482, sub. not. [*m*], in fin.
- Alcuin, preceptor to Charlemagne, his character, ii. 247 and [*w*]; expositions, 254; treatise on virtue, 258 and [*p*]; lives of the saints, 259.
- Aldhelm, an English prelate, an account of, ii. 175 and [*u*]; his moral treatises, 179.
- Alet, bishop of, refuses to subscribe the declaration against the Jansenists in xvii cent. and the consequence, v. 217.
- Alexander, of Lycopolis, if a Christian, ii. 102 and [*o*].
- Alexander III. Pope, confers on the cardinals the sole right of electing to the pontificate, ii. 481; augments the college of electing cardinals, 486, 487; orders schools to be erected in monasteries and cathedrals, iii. 41; his contested election, 53; obnoxious to the emperor Frederic I. (Barbarossa), whom he solemnly deposes, *ib.* is obliged to fly and to leave his competitor Paschal III. in the papal chair, *ib.* his success against Frederic, and insolence towards him examined, 55 and [*r*]; dispute with Henry II. king of England, 56; confirms the privileges of the church, and extends the authority

- of the popes, 61 ; deprives the bishops of the power of canonization, and confines it to the Roman pontiff, 62 ; confers the title of king upon Alphonsus Duke of Portugal, *ib.* and [*y*] ; his death, and the troubles of his successor Lucius III. 63 ; his successors to Innocent III. 63, 64 ; condemns the vicious rage of disputing about religious matters, 94.
- Alexander VI. Pope, divides America between the Portuguese and Spaniards, *iii.* 388 ; his infamous character, 431, 432 and [*q*] ; is supposed to be poisoned, *ib.* and [*r*].
- Alexander VII. Pope (Chizi), instigated by the Jesuits, annuls the sentence of Innocent X. concerning Chinese rites, *v.* 26 ; his character, 99 ; contest with Lewis XIV. and the cause, 27 ; bull against Jansenius, and declaration, 214.
- Alexander VIII. Pope (Ottoboni), his character, *v.* 102.
- Alexander Natalis writes against the popish claims, in xvii cent. *v.* 151.
- Alexandria, patriarch of, his jurisdiction in the earliest times of Christianity, *i.* 355 ; embassy sent by one to the pope in xvi cent. a Jesuitical scheme, *iv.* 162, 163 and [*l, m*] ; the extent of his authority in this cent. 228, 229 and [*o*].
- Alfred, his taste for letters, *ii.* 290 ; his works, *ib.* [*x*] ; the most eminent learned men under him, *ib.* [*x*].
- Allatius, Leo, his works for uniting the Greek and Romish churches, *v.* 247 and [*d*] ; disingenuity censured, *ib.* and [*d*].
- Alliaco, Petrus de, labours to reform the schoolmen in xv cent. *iii.* 454.
- Almerc, an account of, *iii.* 157 ; the followers of this philosopher guilty of enormous errors and vices, *ib.* [*t*].
- Almerc, king of Leon, an eminent patron of letters in xiii cent. *iii.* 151 ; the fame he acquired by his astronomical tables, *ib.* and [*c*].
- Alphonsus VI. king of Naples, a zealous promoter of letters in xv cent. *iii.* 391.
- Altenburg, conference held at, to heal the Lutheran divisions, unsuccessful, *iv.* 324.
- Alva, duke of, his cruelty checked by the prudent and brave conduct of a prince of Orange, gave rise to the powerful republic of the United Provinces, *iii.* 131.
- Amalmunis, caliph of Babylon, an eminent patron of letters among the Arabians in ix cent. *ii.* 287.
- Amahic, the absurd and impious doctrine taught by him, *iii.* 287 and [*b, c*] ; his chief disciple, who, 288 ; if he adopted Joachim's predictions, 289.
- Ambrose, bishop of Milan, his character, *i.* 361 and [*i*] ; three

- books on the duty of ministers, 374 ; opposes the principles of Jovinian, 389.
- Ambrose, of Camalduli, his works, iii. 442.
- America, when first visited by the Europeans, iii. 397 ; its inhabitants converted to Christianity, *ibid.* divided by Pope Alexander VI. between the Portuguese and Spaniards, 388 ; missionaries sent, *ibid.*
- America, English and Dutch colonies there in xvi cent. v. 39 ; Romish missions, 42 ; method used by the Jesuits for its conversion, with their views, and Labat's candid declaration, 44 and [o] ; Protestant missions, 45 ; the ambition of the Jesuits in Paraguay, 47. *sub fin.* [o].
- Ames, William, account of, explains morality, iv. 413 and [p, q] ; treats it as a separate science, v. 363.
- Ammonius Saccas, founder of the new Platonics in ii cent. i. 169 ; attempts a coalition of all philosophical sects and religion with his own system of religion, 170 ; his religious notions, if Pagan or Christian, considered, 169 [m] ; the principles of his philosophy, with its chief articles, 171, 172 ; his moral discipline, 173 ; delivers his injunctions in the language of scripture, 174 ; pretends to the power of purging the Sensorium, *ib.* his notions of God and of Christ, *ibid.* and [n] ; the many pernicious effects of his philosophy to Christianity, and hence the foundation of the Monks and Mystics, 175 ; the rapid progress of his sect, 260 ; his Harmony of the Gospels, 279.
- Amour, Guillaume, doctor of the Sorbonne, a strenuous opposer of the Dominicans, and whence, iii. 202 ; is banished, and the cause, 203 ; his works and great character, *ib.* and [d].
- Amsdorf, denies the necessity of good works, iv. 312 ; is opposed by George Major, and the event, 313.
- Amsterdam, clergy and magistrates of, oppose the toleration of the Mennonites, in xvi cent. iv. 461.
- Amulo, his works against the Jews in ix cent. ii. 332.
- Amyraut, Moses, account of his works, v. 364 ; form of his doctrine and reconciliatory endeavours, 374 ; meets with opposition, yet gains ground, 376 ; proceedings of the Swiss church against him, 436.
- Anabaptists, their enthusiastic, seditious, and vile principles in xvi cent. and punishments they undergo, iv. 103 and [n, o] ; their residence fixed at Munster, *ib.*
- Anabaptists (Mennonites), their history, iv. 423 ; origin obscure, and reason of their names, *ib.* and [e] ; insincerity in

declaring their opinions concerning re-baptism, *ibid.* and 424, sub. not. [*c*]; account of themselves and adversaries, 425 and [*f*]; most probable account of their origin, 427; maxim whence their peculiarities, *ibid.* different ways of thinking among them about it, 428; their drooping spirits revived on Luther's, &c. appearance, *ib.* not. [*h*]; but not satisfied with Luther's plan of reformation, with an account of their first motions, 429 and [*i*]; progress of this sect, 431; distinguished by the enormity of their crimes, 432; points of doctrine maintained by the most rational of them, who are not equally chargeable with fury and brutal extravagance, *ibid.* severe punishments inflicted on them, 433 and [*u*]; indiscriminate severity, with a discourse thereon, 434.

Anabaptists of Munster, their seditious madness and ring-leaders, *iv.* 436; their commotions in Holland, particularly Amsterdam, 437 and [*r*]; measures taken to extirpate them, 438; plot against the magistrates defeated, *ib.* sub. not. [*r*]; how comforted by Menno, 439; questions about their origin, how resolvable, 442 and [*u*]; origin of the sects that have started up among them, 443; warm contest, and divided into two sects, 445; how denominated, 446, 447 and [*x*]; new dissensions among them, and division into three sects, 448; the source of their doctrine, *ibid.* confession of one of their sects, 447, [*y*]; whether sincere in their public confessions, 448; their religion reduced into a system, 449; their leading principle, 451; their religion differs little from the reformed church, with their creed, confessions, and peculiar tenets, *ibid.* the fundamental principle on which their doctrine is founded, *ibid.* and how deviated from it, 452 and [*a*]; their peculiar tenets in which they all agree, 453; system of morality, 454; primitive austerity greatly diminished, 455 and [*b*]; singular opinions of some sects, 456, 457 and [*c, d*]; state of learning and philosophy among them, 458; which are rejected by all, except the Waterlandians, 459; remit some of their ancient rigour, *ibid.* their division into a multitude of sects, and the causes, 460; their first solid settlement in the United Provinces, and by what means, 461; English, called Baptists, with an account of their other different denominations, 462; opinions of the general and particular Anabaptists in England, 463 and [*l*]; account of a singular sect called Davidists, 465; tolerated under Cromwell, and account of, *v.* 410 and [*x*]; their history in xvii cent. 490; various fortunes of them, during this cent. *ib.* and [*e*]; union restored among them, and

- how, 491; different sects, and how denominated, with their several characters and notions, 492 and [*g, h*]; external form of their church, 493; three orders of ministers among them, and their respective functions, *ib.* account of the Uckewallists, a sect of the rigid Anabaptists, and tenets, *ib.* Waterlandians, 495; Galenists, and Apostoolians, 496.
- Anachorites, a monastic order in iv cent. i. 380; their remarkable aversion to society, *ib.*
- Anastasius, how the cause of the Nestorian controversy, ii. 66; his sentiments, explained by Nestorius, although keenly opposed, yet gain ground, 67.
- Anastasius, of Sinai, his writings, an account of, ii. 121, 127 and [*e*].
- Anastasius, the emperor, attached to the Acephali, protects them, ii. 114.
- Anastasiu, of Palestine, author of some tracts against the Jews in viii cent. ii. 259.
- Anatasius, an historian in ix cent. ii. 292.
- Anchialus, patriarch of Constantinople, an eminent patron of letters in xii cent. iii. 28 and [*a*]; seems to have been attached to the Aristotelian philosophy, *ibid.*
- Andreas, Antonius, a Latin writer in xiv cent. iii. 361.
- Andrea, James, employed in reconciling the Lutheran doctors, iv. 326. See Form of Concord.
- Andrew, bishop of Crete, his homilies considered as spurious, ii. 174.
- Andronicus, emperor of Greece, forbids all controversies concerning speculative points of theology, in xii cent. iii. 102 and [*b*].
- Angelome, a monk of Lysieux, an acute, but fantastic writer in ix cent. ii. 327, 328 and [*r*]; his expositions, *ib.*
- Angers, bishop of, refuses to subscribe the declaration against the Jansenists, and the consequence, v. 217.
- Anglo-Saxons, oppress the Christians, ii. 13; some few converted by Augustin the Monk, 97; an universal conversion among them in vii cent. 153; the causes of this conversion considered, *ibid.*
- Anhalt, princes of, embrace Calvinism, and the reason, iv. 393 and [*n*].
- Anselm, archbishop of Canterbury, improves the science of logic, ii. 466; inventor of the famous argument ascribed to Des Cartes, *ib.* his character and works, 467, [*o*] and 542; the first who composed a system of divinity, 550; eminent for his moral treatises, 551, and controversial writings, 552.

- Anselm, of Laon, his character, iii. 77. 88.
- Anselm, of Havelberg, a strenuous advocate for the Latins against the Greeks in xii cent. iii. 100.
- Ansgar, converts the Swedes in ix cent. ii. 277; is created archbishop of Hamburg, ib. founder of the Cimbric, Danish, and Swedish churches, 278 [*a*].
- Anthropomorphites, a sect in x cent. ii. 432; why encouraged and admired, *ibid*.
- Antichrist, ensigns of, what so called by the Puritans, iv. 382.
- Antidico-marianites, a sect in iv cent. i. 432; their tenets, *ib*.
- Antinomians, their rise among the Lutherans in xvi cent. iv. 305; suppression by Luther, *ib*. tenets, *ib*. English, their rise in xvii cent. and pernicious tenets, 395, 396 and [*z, a, b*].
- Antioch, patriarch of, his jurisdiction in iv cent. i. 355; the extent of his power in xvi cent. iv. 230; four bishops claim the title, *ibid*. [*p*].
- Antiochus, a monk of Seba, his character, ii. 174; and work, or Pandect of the Holy Scriptures, 179.
- Antonines, their characters, i. 147.
- Antoninus Marcus, listens to calumnies, and persecutes the Christians, i. 161; many apologies published, *ib*. false witnesses suborned by his judges against the Christians, 162; his partiality to the Stoics, and its effects upon learning, 165; an ornament to the Stoics, 167.
- Antoninus Pius, persecution under him, i. 159; his edict in favour of the Christians, *ib*. and [*x*].
- Antonius Paulus, endeavours to correct the abuses among the clergy in xvii cent. v. 314. 319.
- Antony, forms in Egypt the solitary monks into a body, i. 377; the rapid progress of this order in the east, and maxims of their philosophy which seduced the Christians, 378; the state of this order in xi cent. ii. 536.
- Apocryphal and spurious writings, many in i cent. i. 109 and [*r*].
- Apocryphal books, reading of them in the church disliked by the Puritans, iv. 380.
- Apollinarian heresy, its rise, i. 423; author, and tenets maintained by him, *ibid*. the consequences deduced from the sentiments of Apollinaris seem unjust, *ibid*. and [*c*]; its fate, *ibid*. 424 and [*d*].
- Apollonius Tyaneus, comparison of Christ and him pernicious, i. 334.
- Apollonius, his controversies about the power of the magi.

- strate, in church affairs, v. 421 ; occasions a flaming dispute between Spanheim and Vander Wayen, 442.
- Apologies, many produced in defence of Christianity in ii cent. i. 188, 189.
- Apostles of Christ, why limited to twelve, i. 57 ; the success of their ministry, after the effusion of the Holy Ghost, 61 ; the election of one in the room of Judas, 62 ; founded many churches, 63, 64 ; fables related of them, 65 ; their authority and office, 96 ; left the external form of the church undetermined, 97 and [z] ; they and their disciples the principal writers, 107 ; the creed, by whom composed, 116, 117 and [k, l] ; instituted many rites, 124.
- Apostles, account of a sect in xiii cent. iii. 290 ; made no alterations in the doctrinal part of the public religion, ib. their leaders and extirpation, 291, 292 and [h].
- Apostolic fathers, their general character, i. 114 and [h].
- Apostolics, a sect in xii cent. iii. 128 ; the remarkable purity of their lives, *ibid.* some peculiarities among them deserve censure, *ibid.* the credit given by them to the predictions of the Abbot Joachim, iii. 291.
- Apostoolians, an inferior sect of Anabaptists or Mennonites in xvii cent. v. 496 ; their founder Samuel Apostool, who opposes Galen Haan, with an account of his controversy and tenets, 497.
- Apellants, great number of them in France, and why so called, vi. 9 and [g].
- Aquinas, Thomas, a very powerful advocate for the philosophy of Aristotle, and gives a new translation of his works, iii. 160 and [c] ; called the Angelic Doctor, *ib.* his character, 239 and [g] ; method of explaining the Scriptures, 246 ; orthodoxy questioned, 252 ; famous sum, what, 254 ; polemic work against the Gentiles, 256 ; several of his doctrines opposed by John Duns Scotus, 365 ; hence the origin of the sect of the Thomists, *ibid.*
- Arabian philosophers, their tenets, and reason of their name, i. 308 ; confuted by Origen, abandon their erroneous sentiments, and return to the church, *ibid.* found schools in Spain and Italy, in x cent. ii. 398 ; and source of knowledge among the Europeans, *ibid.* and 462 ; authors of divination and astrology in the West, *ib.* many of their works translated into Latin in xii cent. iii. 40 and [u].
- Arabians, in Spain, converted in xiii cent. *ib.* 142 ; but expelled by the order of Pope Clement, 143 and [y].
- Arabs, converted by Origen in iii cent. i. 246.

Arator, his works and character, ii. 122.

Arbricelles, Robert, founds a monastery at Fontevraud in xii cent. iii. 70; one singularity in his rule, *ib.* charge against him, *ibid.* and [*p*]; some nuns in England, 71 and [*p*].

Archbishops, the extent of their authority in iv cent. i. 349.

Archelaus, succeeds his father Herod in the kingdom of Judea; is infamous for his vices, and dethroned, i. 39.

Arianism, its rise in iv cent. i. 412 and [*m*]; the tenets held by its author, 413; its progress before the first Nicene council, in which the sentiments of its founder are condemned, *ibid.* its history after this time, 416, 417; state under the sons of Constantine, 419; Constantius forces proselytes, *ibid.* under Julian, who favours neither side, 420; under Jovian, a defender of the Nicenians, *ibid.* under Valentinian, an enemy to the Arians, particularly in the West, *ibid.* under Valens, a friend to the Arians, *ibid.* under Gratian and Theodosius the Great, who favour the Nicenians, *ib.* excesses on both sides, 420; various sects of it, which may be reduced to three classes, 421; this division detrimental to the Arians, 422; is encouraged by the Vandals in Africa, ii. 61; its state in vi cent. 142, 143; encouraged by the Lombards in vii cent. ii. 186.

Arians, two eminent writers among them in xvii cent. v. 505 and [*w*]; to whom the denomination of Arian is applicable, 506; most eminent patrons in xviii cent. *ibid.* bad consequences of Arianism, vi. 40 [*z*]; points of its doctrine adopted by Mr. Whiston, and consequence, *ibid.* sub. [*z*]; controversy occasioned by Dr. Clarke's opinions concerning the Trinity, and by whom opposed, 41 sub [*z*]; no end to be gained by these disputes, with Dr. Stillingfleet's excellent admonition to the disputants, 44 sub [*z*].

Aristotelian philosophy, admired by the Nestorians in vi cent. ii. 110; its progress in viii cent. ii. 216; the persons to whom its success was due, 217; taught by the reformed church in xvi cent. iv. 410; introduced into theology, and bad consequences, 411 and [*n*]; its state in xvii cent. v. 78.

Aristotelians, poor subterfuge used by them before the inquisition in xv cent. iii. 398.

Aristotle, his notions of God and the human soul, i. 35; has many admirers in xiii cent. and the prejudice done by them to Christianity, iii. 146, 147 and [*a*]; the reading of his works condemned by the bishops at Paris, 288; if preferable to Plato, debated in xv cent. 396 and [*a*].

Arius, opposes the opinions of Alexander on the second person of the Trinity, i. 412; expelled from the church, 413; defends his opinions with success, *ibid.* brings over Eusebius, Bishop of Nicodemia, to his cause, *ibid.* Constantine, after fruitless admonitions, calls a council at Nice, at which Arius is condemned, and Christ is declared consubstantial, 414; recalled from exile, 417 and [x]; is received into the church, and invited to Constantinople, 418; is reinstated with his followers in their privileges, but is denied a place among the presbyters by the people of Alexandria, *ibid.* dies a miserable death, with some reflections on the manner, *ibid.* and [y].

Armagh, the see of, erected by Patrick, in v cent. ii. 9 and [r].

Armagh, Richard of, attacks the Mendicants in xiv cent. iii. 331.

Armenia, Great and Less, Christianity established there in iv cent. i. 337; a church founded at, by Gregory the Enlightener, *ibid.*

Armenians, an account of, in xvi cent. iv. 245 and [q]; have three patriarchs, 246 and [r, s]; their titular ones, 247 and [t]; their state in xvii cent. v. 261; country laid waste by Abbas the Great King of Persia, *ibid.* and his generous behaviour towards them, *ibid.* the advantages they received from the settlement of a great number of Armenians in different parts of Europe, 262 and [z]; religious books printed for their use in Europe, particularly in Holland and England, *ibid.*

Arminianism, its rise and progress in xvii cent. v. 440. See Church, Arminian.

Arminians, their leading maxim adopted by the Lutherans in xvii cent. v. 295; their rise and schism in this cent. 366; condemned at the Synod of Dort, 367; the effects of this schism in Holland, 368; gain ground in England through Archbishop Laud, 369; favoured in France, Brandenburg, Bremen, and Geneva, 370; the farther progress of this sect. See Church, Arminian.

Arminius, James, his tenets, and by whom opposed, with the decision of the Synod of Dort, v. 367; founder of the Arminian church, 439; his great character and account of, *ibid.* professes publicly his opinions about predestination and grace, &c. in opposition to those of Calvin, 440; two favourable circumstances for him, 441; by whom opposed, and controversy thereupon, with his death, *ibid.* and [c]; progress of his sect after his death, 442.

- Arnauld, his dispute with the Jesuits concerning a frequent approach to the holy communion, iv. 216 and [*c*]; improves and illustrates the doctrine of Des Cartes, v. 181 and [*o*]; a patron of the Jansenists, 208; flies into Holland, 219; and the consequences to the Jesuits, *ibid.* and [*w*]; his dispute with Claude concerning transubstantiation, 251.
- Arndt, a moral writer in xvii cent. v. 229; debates relating to, 337; his good character and works, particularly his True Christianity, *ibid.* is censured by some, and by whom defended, 338; a Paracelsist, *ibid.*
- Arnobius, character of his polemic works against the Gentiles in iii cent. i. 272.
- Arnobius, the Younger, an account of, ii. 37.
- Arnold, of Brescia, account of him and his sect in xii cent. iii. 119; is justly censured for the violent impetuosity of his temper, but discovered in his character several things worthy of esteem, 120; is greatly admired, and his followers called Arnoldists, *ibid.*
- Arnold of Villa Nova, his extensive learning, iii. 162; unjust punishment, *ibid.*
- Arnold, Godfrey, disturbs the Lutheran church, and his character, v. 325; his Ecclesiastical History censured, *ibid.* his partiality in favour of heretics, which he quitted when old, 326 and [*o*].
- Arsenius, his Synopsis of the Greek Canon Law, in xiii cent. iii. 237.
- Artemon, his tenets, i. 235; uncertainty about these, *ibid.*
- Arts, seven, the wretched manner of teaching them in viii cent. ii. 219; divided into the Trivium and Quadrivium, 220; the works of Cassiodore and Boethius recommended for further progress, *ibid.*
- Asectics, their rise and principles, i. 193; why certain Christians became of this sect, 194; the progress of this discipline, 196.
- Asculanus, Ceccus, a famous philosopher in xiv cent. iii. 310; imprudently mingles astrology with his philosophy, *ibid.* is accused of dealing with infernal spirits, and burnt by the inquisitors at Florence, *ibid.* and [*a*].
- Asia, protestant missions there, in xvi cent. v. 38; English and Dutch colonies, 39.
- Asiatic, Gnostic, sect in ii cent. and tenets, an account of, i. 216.
- Asinus, John Pungens, substitutes consubstantiation instead of transubstantiation in xiii cent. iii. 259.

- Astesanus, his character, iii. 361. 367.
- Astrog, synods held there in xvi cent. iv. 491; their happy effects, 492.
- Astrology, mixed with philosophy, considered as magic in xiv cent. iii. 310.
- Asylum, right of, contest about, between Pope Innocent XI. and Lewis XIV. v. 157 and [t].
- Athanaric, king of the Goths, persecutes the Christian Goths, in iv cent. i. 341.
- Athanasius, account of him and his works, i. 358 and [u]; refuses to restore Arius, 418; is deposed by the council of Tyre, and banished into Gaul, *ibid.*
- Atheists, few, if any, to be met with in xviii cent. vi. 8; and those chiefly followers of Spinoza, *ibid.*
- Athenagoras, an excellent writer in ii cent. i. 181.
- Atto, bishop of Vercelli, his works useful in describing the genius of the people, in x cent. ii. 415.
- Audæus, excommunicated for censuring the licentious clergy in iv cent. and forms a sect, i. 430; his principles imbibed by the Goths, *ibid.* errors falsely imputed to him, *ibid.*
- Ave Maria, added to the prayers in xiv cent. iii. 372.
- Augsburg, an account of the conference held at, between Luther and Cajetan, in xvi cent. iv. 36; and its issue, 37 and [r]; the famous diet held by Charles V. Emperor, 91; famous confession made by the protestants, 92 and [c]; its style justly admired, *ibid.* its matters, supplied by Luther, but received its form from Melancthon, *ibid.* contains twenty-eight chapters, and to what they refer, 93 and [d, e]; a refutation of it attempted by the Roman catholics, *ibid.* and Melancthon's answer to it, which is called, A Defence of the Confession of Augsburg, 94; three methods proposed for terminating these religious dissensions, *ibid.* conferences judged the most effectual way to put a period to them, and why, 96 and [f]; but proved to be ineffectual, 97; the severe decree against the reformers, *ibid.* 98 and [g]; religious peace concluded at the second diet held here, 121; acts favourable to the protestants passed, *ibid.* remarks upon, and proofs of, the ignorance and superstition of the times, *ibid.* 122; confession of, and its defence, iv. 267; and interpolations by Melancthon, *ibid.* and [a]; its associates, 389.
- Augustin, bishop of Hippo, his character, i. 362, 363 and [l]; admired for his didactic writings, 370; his success against the Donatists, 409; suppresses Pelagianism, ii. 88; opposes the Predestinarians, 90.

- Augustin, a Benedictine monk, sent into Britain in vi. cent. ii. 97 and [e]; converts many Anglo-Saxons to Christianity, *ibid.*
- Augustin, St. monks of, their rise in xiii cent. and founder, i. 193.
- Augustus, base methods used by him to obtain power, i. 20.
- Avignon, popes remove thither their residence in xiv cent. iii. 315 and [b]; their power diminished, 316; invent new schemes to acquire riches, 317.
- Aurelian, state of the church under him tolerable, i. 253; a dreadful persecution prevented by his death, 254.
- Aureolus, Peter, an account of, iii. 361.
- Ausonius, his character as a poet, i. 343.
- Austria, commotions in, against the protestants, in xvii cent. v. 106 and [p].
- Authbert, the success of his ministry in Jutland and Cimbria in ix cent. ii. 248; converts the Swedes, *ibid.*
- Autherius, bishop of Bethlehem, founds the congregation of the Holy Sacrament in xvii cent. v. 4.
- Authpert, Ambrose, his character, ii. 248; his Commentary on the Revelations, *ibid.* 251; his Lives of the saints, 259.
- Autun, Honorius of, his character and works, iii. 79; a polemic writer, 99.
- Auxerre, William of, his Systematic Divinity, an account of, iii. 79.
- Awerri, in Africa, king of, converted to Christianity by the Capuchins in xvii cent. v. 41.

B.

- Bacon, John, an account of, iii. 361.
- Bacon, Roger, his great character, iii. 156 and [g], and 240 [h]; his extensive progress in the sciences, 161 and [d, c]; unjust imprisonment, 162.
- Bacon, Lord Verulam, his character, v. 70 and [z].
- Baius, his disputes about grace in xvi cent. iv. 219; is accused and condemned, with his unjust treatment, 220 and [f].
- Balli, John, promotes the study of the Greek language in xiii cent. iii. 156.
- Balduin, his controversy concerning the merits of Christ, v. 336.
- Baldus, his character, iii. 307.

- Balsamon, Theodorus, his erudition and diligence in explaining the civil and ecclesiastical laws of the Greeks in xii cent. iii. 77 and [b].
- Bancroft, his Sermon at Paul's Cross, on the divine right of bishops, exasperates their contest with the puritans, and the effects, iv. 376.
- Baptism, not to be considered as a mere ceremony, i. 124; the manner of celebration in i cent. 129.
- Baptism, in iv cent. by the bishop with lighted tapers, and on the vigils of Easter and Whitsuntide, 399.
- Baptismal fonts introduced into the porches of churches, when, i. 399.
- Baptists, general (Arminian), their doctrine, iv. 453; in what they agree with the particular baptists, 464.
- Baptists, particular (Calvinistical), their tenets, iv. 462; settle in London, 463.
- Baradaeus, Jacob, restores the Monophysites in vi cent. ii. 145; his dexterity and diligence, 146; is acknowledged their second founder, and hence they are called Jacobites, *ibid.*
- Barbarians, western, persecute the Christians in x cent. ii. 587.
- Barcepha, Moses, his great character, ii. 313 and [p].
- Barcochebas, assumes the name of the Messiah, i. 155; a great enemy to the Christians, 159 and [u].
- Bardesanes, founder of a sect of heretics in ii cent. i. 220; the doctrine he taught, 221.
- Barlaam, his Book of Ethics shows the author to be inclined to Stoicism, iii. 305; a champion for the Greeks against the Latins, in xiv cent. 359. 368; finds fault with some Greek monks, 371; the names he gives them, who are defended by Gregory Palamas, 373, 374; is condemned by a council at Constantinople, *ibid.*
- Barnabas, the Epistle attributed to him, supposed to be spurious, i. 113.
- Barnabites (regular clerks of St. Paul), founded in xvi cent. and by whom, iv. 186; soon deviate from their first rule, and their office, 187 and [u].
- Baronius, Cæsar, his Annals, an account of, iv. 190 and [z]; confutations of them, *ibid.* and [a].
- Barre, Nicholas, forms the Pietists into a society in xvii cent. v. 175.
- Barrow, Isaac, his great zeal for natural knowledge, v. 92.
- Barsumas, of Nisibis, a zealous promoter of Nestorianism, ii. 72.

- Barsumas, Abbot, brought the Eutychian opinions into Syria and Armenia in v cent. ii. 79, 80; but the former rejects them, *ibid.* and [*h*].
- Bartolus, his character, iii. 307.
- Basil, bishop of Cæsarea, account of him and his works, i. 358 and [*w*].
- Basil, the council held at, in xv cent. iii. 419; the designs of it, and vigorous prosecutions taken at it, alarm the Roman pontiff, 421 and [*h, i*]; the decrees and acts of it, 422; the attempts of Eugenius IV. to dissolve it ineffectual, 423; depose Eugenius, and elect another, named Felix V. 424; friars at Lausanne ratify Felix's abdication, and confirm the election of Nicholas, 427.
- Basilides, chief of the Egyptian Gnostics, i. 223; gems supposed to come from him, 224 and [*r*]; enormous errors of his system, 225; falsely charged with denying the reality of Christ's body, 226 [*s*]; his moral doctrine, *ibid.* his errors, and how led into an enormous one, 227 and [*t*].
- Basilus, of Seleucia, writes against the Jews in v cent. ii. 44.
- Basilus, the Macedonian, under him the Slavonians and Russians are converted in ix cent. ii. 279; an inaccurate account of the latter by Lequien, 280 [*h*].
- Basilus, the founder of an heretical sect in xii cent. iii. 109; is condemned and burnt at Constantinople, *ibid.* his tenets resemble the ancient Gnostics and Manichæans, 110; denies the reality of Christ's body, and a future resurrection, *ibid.*
- Bassi, Matthew de, zealous in attempting to reform the Franciscans in xvi cent. iv. 182, 183 and [*i, k*]; founder of the order of the Capuchins, 184.
- Bayle, a sceptical philosopher in xvii cent. v. 96 and [*y*].
- Beauvoir, account of the letters which passed between him and Archbishop Wake, relative to their correspondence with the doctors of the Sorbonne, concerning the union project, vi. 83; authentic copies of them, 115. See Wake.
- Becker, Balthasar, account of, v. 90; his peculiar sentiments, and contest occasioned by them, 432; work entitled *The World bewitched*, *ibid.* argument against the being of spirits unsatisfactory, *ibid.* [*u*]; is opposed, and tumults consequent thereupon, 433; is deposed from his pastoral office, and continues in the same sentiments to his death, *ibid.* and [*w*].
- Bêcket, archbishop of Canterbury, subscribes, and afterwards rejects the constitutions of Clarendon, iii. 56. 59. sub fin.

- not. [*s*]; retires into France, and returns, *ibid*; is assassinated in his own chapel, 60; reasons to clear Henry II. of England from consenting to his murder, and the punishment inflicted on the assassins, *ibid*. [*t*]; is enrolled amongst the most eminent saints, 61 and [*u*].
- Bede, venerable, his character, ii. 247 and [*u*]; exposition of St. Paul's epistles and Samuel, 251; moral treatises, 258.
- Beghards (see Beguines) the origin of this denomination, iii. 288 and [*r*]; differed from the Fratricelli in what, 229; considered as seculars and laymen, 232 and [*s*]; the miseries they suffer under Charles IV. in Germany, 351, 252; but not extirpated, 353.
- Beghards, Belgic and German, their origin, iii. 233 and [*u*]; 234 and [*w*]; first society, when and by whom formed, *ibid*. and [*x*]; corrupted by the brethren of the free spirit in xiv cent. 377; a division of this sect, *ibid*. [*c*]; the persecution of them, and tragical conclusion, 380, 381 and [*h*].
- Beghards, Schwestriones, in xv cent. iii. 462; their leading principle, *ibid*. the miseries they suffer from the Inquisition, *ibid*. accounts of them by many writers imperfect, *ibid*. [*h*].
- Beghards, by corruption called Picards, iii. 463; their horrible tenets, *ibid*. severe treatment from Ziska, *ibid*. and [*i*]; called Adamites, 464; this name afterwards applied to the Hussites, *ibid*.
- Beguines, (see Beghards), how different from the Belgic and German, iii. 232.
- Behmen, Jacob, one of the Rosecrucian brethren, v. 79; his chimerical notions and followers, 341; works, *ibid*. [*b*].
- Believers, who obtained this name in the earliest period of the Christian church, i. 100; how distinguished from Catechumens, 117.
- Bellarmino, Samuel, an eminent defender of the Romish church in xvi cent. iv. 205; his character, 206; is censured by the church of Rome, *ibid*. and [*u*].
- Bellator, his character as a commentator, ii. 126; translates the works of Origen, 132.
- Bello-visu, Armand de, an account of, iii. 240.
- Bembo, Peter, Cardinal, a supposed infidel writer in xvi cent. iv. 143.
- Benedict, of Nursia, founder of an order of monks in vi cent. ii. 118; his works, 122.

- Benedict, Abbot of Aniane, employed by Lewis the Meek, to reform the practices of the monks in ix cent. ii. 310; restores the monastic discipline, *ibid.* subjects the various monastic orders to that of Benedict of Mount Cassin, *ibid.* his discipline at first admired, soon declines, 311.
- Benedict VI. Pope, his character and fate, ii. 405.
- Benedict VII. Pope, account of, ii. 406.
- Benedict IX. his infamous character, ii. 475.
- Benedict XII. his good character, iii. 323; is censured for the festival he added to the ritual, 371.
- Benedict XIII. Anti-pope, an account of, iii. 401. 405.
- Benedict XIII. Pope, his character, vi. 9.
- Benedict XIV. Pope (Prosper Lambertini), his great character, vi. 9; attempts to reform the clergy, but in vain, 10.
- Benedictine, order of monks, its rise in vi cent. ii. 117; the founder's views in this institution, 118; degeneracy among them from his practice, *ibid.* its rapid progress in the west, 119, 120; their founder's discipline neglected and forgot by the monks in x cent. 412.
- Benefices, the right of nomination to them assumed by the Romish pontiffs, who are opposed by the civil power in xiii cent. iii. 166, 167.
- Bennet, Gervas, gives the denomination of Quakers to the sect so called, and why, v. 466.
- Berenger, introduces logic into France, ii. 465; his dispute with Lanfranc against the real presence of Christ's body and blood in the Holy Sacrament, 466, 518 and [a]; commentary on the Revelations, 547; explains the doctrines of scripture by logical and metaphysical rules, 518; maintains his doctrine of the Eucharist against synodical decrees, and the threats and punishment of the civil power, 559, 560; abjures his opinions, but teaches them soon afterwards, 561; his conduct imperfectly represented, *ibid.* makes a public recantation with an oath, and yet propagates his real sentiments of the Eucharist, 562; his second declaration before Gregory VII. 563; subscribes a third confession with an oath, 564; yet retracts publicly, and composes a refutation, *ibid.* 565 and [z]; whence appear Gregory's sentiments of the Eucharist, *ibid.* and [z]; his fate, and the progress of his doctrine, 566, 567; his real sentiments, 568 and [c]; the weakness of the arguments used by the Roman catholic writers against the real sentiments of this divine, 569 and [d]; the nature and manner of Christ's presence in the

- sacrament not fixed by the church of Rome in xi cent. *ibid.* sub fin. not. [*d*].
- Berg, the famous form of concord reviewed there, and its contents, iv. 330 and [*c*].
- Bermudes, John, sent into Abyssinia with the title of patriarch, in xvi cent. iv. 161; met with little or no success in his ministry, 162; a mistake about Loyola being sent into Abyssinia, *ibid.* [*g*].
- Bern, an account of the cruel and impious fraud acted in xvi cent. upon one Jetzer, by the Dominicans, iv. 18 [*k*].
- Bern, church of, opposes Calvinism, iv. 365.
- Bernard, St. abbot of Clairval, preaches up the crusade in xii cent. iii. 13; draws up a rule of discipline for the Knights Templars, 19; exposes in his writings the views of the pontiffs, bishops, and monks, 42 and [*w, x*]; considered as the second founder of the Cistercian monks, who are called from him Bernardin monks, 66; his great influence, 67; apology for his own conduct in the divisions between the Cistercian monks, and those of Clugni, *ibid.* and [*h*]; and answer to it by Peter of Clugni, 68 and [*z*]; combats the doctrine of the schoolmen, 94; his charge against Abelard, 95 and [*t*]; as also against Gilbert de la Porte, 96; opposes the doctrine of the immaculate conception of the Virgin Mary, 105; combats the sect of the Apostolics, 128.
- Bernard, of Sens, a mystic writer in xv cent. his character, iii. 455.
- Bernoulli, two astronomers in Switzerland, in xvii cent. their character, v. 72.
- Bertram, Ratramn, monk of Corby, eminent for refuting Radbert's doctrine of the eucharist, ii. 315 and [*b*]; prepares to draw up a clear and rational explication of this important subject, by the order of Charles the Bald, 154 and [*l, m*]; an account of this explication, 341; defends Godeschalcus, 346; his dispute with Hincmar, about the hymn Trina Deitas, 349; maintains the cause of the Latin church against Photius, 354.
- Berulle, cardinal, institutes the order of Oratorians in xvii cent. v. 173.
- Beryllus denies the proper subsistence of Christ before his coming into the world, i. 306; confuted by Origen, he returns to the church, *ibid.*
- Bessarion, how employed by the Greeks in the council of Florence, iii. 425; terms of reconciliation made by him on

- their part with the Latins not lasting, *ibid.* created soon afterwards a cardinal, *ibid.* his character, 440, and [*m*].
- Beza, Theodore, teaches the sciences at Geneva with success, iv. 360; his Latin version of the New Testament, and notes, 409.
- Bibliander, an eminent writer in xvi cent. iv. 422.
- Biblical colleges, what so called, and their rise in xvii cent. v. 315.
- Biblicists, Christian doctors so called, their rise in xii cent. iii. 92; decline in xiii cent. 249; oppose the scholastic divines, 251.
- Biddle, John, a famous writer among the Socinians in xvii cent. v. 505 and [*w*].
- Biel, a scholastic writer in xv cent. iii. 443.
- Bishops, appointed first at Jerusalem, i. 105; the nature and extent of their dignity at their first institution, *ibid.* their authority augmented by the councils, 178; acknowledge themselves the delegates of their respective churches, and authoritative rules of faith and manners when claimed by them, *ibid.* their power vehemently asserted by Cyprian in iii cent. 266; their contentions with each other about the extent of power, in iv and following centuries, produced violent commotions in the church, 356; disputes between the bishops of Rome and of Constantinople in v cent. ii. 22, 23; their court, when first established, 30; their ambition to extend their jurisdiction in x cent. ii. 409; aspire after, and obtain, temporal dignities, 410; admit persons to the order of saints, independently on the power of the Roman pontiff, 423; oppose the arrogance of the pontiffs in xiii cent. iii. 167; disputes between them and the Mendicants, 200; sentiments of the Puritans concerning them, iv. 377 and [*n*].
- Bizochi, a sect. See Tertiaries.
- Blanc, Lewis le, his writings to reconcile the Romish and Reformed churches in xvii cent. v. 379; unsuccessful, 380.
- Blandrata, George, propagates Socinianism in Transylvania, and his character, iv. 397.
- Blesdyck, Nicholas, charges David George with maintaining blasphemous errors, and has his body burnt, iv. 466.
- Blessensis, Petrus, his works, iii. 79 and [*o*]; refutes the Jews in xii cent. 99.
- Blount, Charles, his oracles of reason and death, v. 60, 61 and [*i*].
- Blumius, Henry, his change of religion in xvii cent. and character, v. 137 and [*q*].

- Bockhold, John, a taylor of Leyden, and mock king of Munster, an account of, iv. 436 ; his enthusiastic impiety, and seditious madness, particularly at Munster, *ibid.* 437 and [*p*, *q*, and *r*] ; short reign and ignominious death, *ibid.*
- Bodin, a supposed infidel writer in xvi cent. iv. 133.
- Boethius, an account of, ii. 107 ; the only philosopher in vi cent. 108.
- Boetius, his controversy with Balduin in xvii cent. v. 336.
- Bogerman, presides at the synod of Dort, and hates the Arminians, v. 453.
- Bogomiles, a sect of heretics in xii cent. iii. 109 ; founder Basilius, *ibid.* their name, whence, 110 and [*n*].
- Bohemia, commotions in xv cent. excited by the ministry of John Huss, iii. 446 ; how terminated, 451 ; troubles there excited against the Protestants in xvii cent. v. 106 ; who defend themselves furiously, and choose Frederick V. king, 107 and [*q*] ; account of the war, and dreadful consequences of it to the king and the Bohemians, *ibid.* how defeated, 108 [*r* and *s*] ; progress of the war unfavourable to the confederates, with the emperor's proceedings, 109 ; Gustavus Adolphus intervenes, 111 ; end of the thirty years' war, *ibid.* 112 ; the peace of Westphalia, advantages to the Protestants, and the disappointment of the pope, 113, 114, and [*y*].
- Bohemian, Moravian, brethren, from whence descended, iv. 390 ; their character, *ibid.* recommend themselves to Luther's friendship, and embrace the sentiments of the Reformed, 391.
- Bohemians, converted to Christianity in ix cent. ii. 278.
- Boineburg, baron, deserts the Protestant religion in xvii cent. and the cause examined, v. 137 and [*o*].
- Bois, abbé du, his ambition a principal obstacle to the project of union between the English and French churches, vi. 105. See Girardin.
- Boleslaus, king of Poland, revenges the murder of Adalbert, bishop of Prague, ii. 436 ; compels the Prussians to receive Christianity, *ibid.*
- Bolonia, the fame of this academy in xii cent. iii. 30 ; spurious diploma of its antiquity, *ibid.* [*e*] ; the study of the ancient Roman law very much promoted in it, 33.
- Bolsec, Jerom, declaims against Calvin's doctrine of divine decrees, and his character, iv. 418 ; his treatment from

- Calvin causes a breach between the latter and Jacques de Bourgogne, *ibid.*
- Bonaventura, an eminent scholastic divine in xiii cent. iii. 208; his prudent endeavours to establish concord among the Franciscans unsuccessful, *ibid.* and 214; his great learning, 239 and [g].
- Boniface III. pope, engages the emperor and tyrant Phocas to deprive the bishop of Constantinople of the title of Universal Bishop, and to confer it upon the Roman pontiff in vii cent. ii. 169.
- Boniface V. pope, enacts the law for taking refuge in churches in vii cent. ii. 185.
- Boniface, Winfrid, converts the Germans in viii cent. ii. 205 and [c]; his other pious exploits, *ibid.* advancement in the church, *ibid.* and death, 206; entitled the Apostle of the Germans, and the judgment to be formed about it, *ibid.* and [d]; an account of, 247.
- Boniface, attempts the conversion of the Prussians in xi cent. ii. 436; his fate, 437 and [h].
- Boniface VIII. pope, makes a collection, which is called the sixth book of the Decretals in xiii cent. iii. 163; his arrogant assertion in favour of papal power, 167; infamous character, 186; abolishes all the acts of his predecessor, 220; institutes the jubilee, 263; his insolent letters to Philip the Fair of France, and quarrel, 313; excommunicates the king, 314; is seized by the order of Philip, and dies, *ibid.* and [g].
- Borri, Joseph Francis, his romantic notions, v. 240; is sentenced to perpetual imprisonment, 241.
- Bosius, George, his doctrine in xvii cent. v. 330.
- Bossuet, bishop of Meaux, his character and works for reconciling the French Protestants, v. 126 and [u]; followed by others on their own private authority, 127; plan of reconciliation recommended by the bishop of Tinia, who was commissioned for this purpose, 128; but in vain, *ibid.* his defence of the Regale, 156 [k]; dispute with Fenelon, and the occasion, 236.
- Boulanvilliers, count, character of him, with his defence of Spinoza, v. 68 and [y].
- Bourgogne, Jacques de, his breach with Calvin, and the occasion, iv. 418.
- Bourignon, Antoinette, an account of her enthusiasm in xvii cent. v. 314; her main and predominant principle,

- 515 and [*f*]; patrons of her fanatical doctrine, 516 and [*g*, *h*].
- Bouwenson, Leonard, excites a warm contest about excommunication in xvi cent. iv. 445; severe doctrine concerning it, *ibid*.
- Boyle, Robert, his lectures, v. 51, 52 and [*y*], 72; his great character, 92.
- Brabantius, an account of his treatise on bees, iii. 367.
- Brachmans, veneration paid them by the Indians, v. 11; their title assumed by Robert de Nobili, *ibid*. and [*i*]; and by other Jesuits, 12 and [*m*].
- Bradwardine, archbishop of Canterbury, an eminent mathematician, in xiv cent. iii. 307; his book on providence, 367.
- Brahe, Tycho, a celebrated astronomer in xvii cent. v. 72.
- Breckling, Frederick, his uncharitable writings, and character, v. 345 and [*h*].
- Bredenberg, John, a collegiate, defends the doctrine of Spinoza in xvii cent. v. 509; debate between him and Cuiper concerning the use of reason in religious matters, 509 and [*z*].
- Bremen, republic of, embraces Calvin's doctrine and institutions, iv. 367 and [*b*].
- Brethren and Sisters of the Free Spirit, a sect in xiii cent. iii. 278, 279 and [*r*, *s*]; various names and singular behaviour, 280 and [*t*]; dangerous and impious conclusions drawn by them from their mystic theology, 281; sentences from some more secret books belonging to them, *ibid*. [*w*]; some among them of eminent piety, 282; place the whole of religion in internal devotion, *ibid*. their shocking violation of decency, 284 and [*y*]; execrable and blasphemous doctrine of some amongst them, 285 and [*z*]; their first rise seems to have been in Italy, 286 [*a*]; several edicts against them in xiv cent. 376; prevail over all opposition, 377; called by various names, 462; undergo severe punishments from the inquisition, *ibid*. and [*h*]; and also from Ziska in xv cent. 463, 464 and [*i*].
- Brethren and Clerks of the Common Life, an account of them in xv cent. iii. 437; divisions into the lettered and illiterate, and their several employments, 438; Sisters of this society how employed, *ibid*. the fame of the schools erected by them, and of some eminent men educated in them, *ibid*. 439 and [*h*, *i*].
- Brethren, white, their rise in xv cent. iii. 464; their name,

- whence, and what doctrines were taught by their chief, *ibid.* and [*k*]; their leader apprehended by Boniface IX. and burnt, with the suppression of the sect, 465 and [*l*]; various opinions concerning the equity of the sentence passed upon their leader, 466 and [*m*].
- British ecclesiastics, successful in their ministry among the Germans in viii cent. ii. 204.
- Brito, Guil. and his character, iii. 155 and [*i*].
- Britons, if converted as early as king Lucius, i. 150.
- Brown, George, archbishop of Dublin, his zeal in the cause of the Reformation in Ireland, iv. 127; his character, *ibid.* [*l*]; Mosheim's mistake here, and Queen Mary's cruel designs in Ireland prevented, 128 [*m*]; deprived under her, who encourages popery, that afterwards receives under Elizabeth a final and irrecoverable blow to the interest of the Romish cause, 129 and [*n*]; his singular account of the genius and spirit of the Jesuits, 175 [*a*].
- Brown, Robert, founder of the Brownists in xvi cent. iv. 384; his notions, 385 and [*u*]; renounces his separation from the church of England, 387.
- Brownists, a sect of Puritans, iv. 384; their sentiments on church government, 385 and [*u*]; retire into the Netherlands, 387; their fate on their founder's renouncing his separation, *ibid.* [*x*, and *y*]; doctrine and discipline censured, v. 406.
- Brulifer, an eminent scholastic writer in xv cent. iii. 443.
- Bruno, attempts with Boniface the conversion of the Prussians, ii. 347; is massacred, with his colleague and other followers, *ibid.*
- Bruno, founder of the Carthusians in xi cent. ii. 534 and [*k*].
- Bruno, two of that name, ii. 542.
- Bruno, Jordano, a supposed infidel in xvi cent. iv. 143.
- Bruys, Peter, attempts to reform the abuses and superstition of his times, and is charged with fanaticism, iii. 116; founder of the Petrobrussians, *ibid.* is burnt, *ibid.* some of his tenets, *ibid.*
- Byrennius, Nicephorus, an eminent historian in xii cent. iii. 27.
- Byrennius, Josephus, his works, iii. 439.
- Bucer, Martin, endeavours to bring about a reconciliation between the Reformed and the Lutherans, iv. 349; how defeated, *ibid.* his attempts to modify the doctrine of the Swiss church to that of Luther, and how defeated, 358.
- Budnœans, a sect of Socinians, their doctrine, iv. 485; their

- founder, with his character and sentiment, 508 ; who is excommunicated, but re-admitted, *ibid.* and followed by William Davides, Franken, and others, 409, 410.
- Bugenhagius, draws up a form of religious government and doctrine, according to the principles of the Reformation, for the Danes, iv. 84 ; the salutary effect of this work in perfecting the Reformation in Denmark, 85 and [*u*].
- Bugenhagius, John, his Harmonies of the Evangelists, iv. 289.
- Bullinger, his character, iv. 409 ; writings, 422.
- Bulgarians, converted to Christianity in ix cent. ii. 278.
- Burchard, Bishop of Worms, character of his Decretal written in x cent. ii. 416.
- Burkhard, Francis, writes against the treaty of Passau, iv. 277.
- Burg, Gibbon de, his pacificatory attempts in xvii cent. v. 126 and [*s*].
- Burgundians, spontaneously embrace Christianity, ii. 5 ; the cause to which this is imputed, 6 ; inclined to Arianism, *ibid.*
- Burley, Walter, the use of his works, iii. 308 ; his character, 361.
- Bus, Cæsar de, founder of the order of the fathers of the Christian doctrine in xvi cent. iv. 187.
- Buscherus, Statius, opposes the pacific projects of Calixtus in xvii cent. v. 303 ; the conduct of the latter upon this occasion, 304 ; an account of the Crypto-Papismus of Buscherus, *ibid.*

C.

- Cabasilas, Nicholas, an eminent mathematician in xiv cent. iii. 325.
- Cabasilas, Nilus, his character, iii. 360.
- Cabbala, the source of many errors among the Jews, i. 48 ; derived from the oriental philosophy, *ibid.* much taught and admired by the Jews, 92.
- Cæcilianus, bishop of Carthage, condemned in iv cent. i. 403 ; the reasons alleged for it, *ibid.* meets with a violent opposition from Donatus, 404 and [*e*].
- Cælestius, his doctrine of original sin one main source of Pelagianism, ii. 86 ; account of, *ibid.* [*y*].
- Cæsarius, of Arles, his works, ii. 121, 129, 457.
- Cajetan, cardinal, his conference at Augsburg with Luther

- on the nature and extent of indulgences, iv. 36; insolent behaviour, and fruitless issue, of the debate, 37 and [r]; absurd expression concerning Christ's blood, 39, 40 and [x]; character of his exposition of the Bible, 201.
- Cainites, an account of their tenets, i. 233.
- Callistus, Nicephorus, his character and works, iii. 304, 360.
- Calixtenes, in Bohemia, their rise in xv cent. iii. 448; four demands, 449.
- Calixtus, George, his zeal for reconciling the Protestants and Catholics in xvii cent. v. 130; as also the Lutherans and Reformed, 279; his peculiar method and form of theology, 298; system of moral theology, 300; author of Syncretism, and character, 302; opposed by whom, 303; his death, 305 and [d]; doctrine condemned, and creed drawn up against it by the Lutheran doctors, 306; opinions, 307 and [f]; his real design, 308, sub fin. not. [f]; two great principles, with debates carried on with the doctors of Rintelin, Coningsberg, 310; and Jena, 311; the candid examination of Glassius on this occasion, 312 and [k].
- Calixtus, Frederic Ulric, opposes the creed of the Lutheran doctors against Syncretism, v. 306.
- Calixtus II. Pope, his great character, iii. 47; disputes concerning investitures subside by his prudence, 48.
- Calixtus III. institutes in xv cent. the festival of the Transfiguration, iii. 460.
- Caloviu, a Lutheran writer in xvii cent. v. 296; attacks Calixtus, 304; his malignity against the disciples of Calixtus, even after his death, 305.
- Calvin, John, a short character of him, iv. 89 and [a, b]; facilitated a reconciliation of the Reformed and Lutherans, 350, 351 and [g]; error here, 351; set on foot the controversy about predestination, 353; his opinion, and that of the ancient Helvetic doctors, *ibid.* the former propagated with discord, carried to the greatest height, 354; founder of the Reformed church, 358, 359 and [o]; his grand views how in part executed, *ibid.* 360, 361 and [p]; doctrine and discipline altered from that of Zuingli in three points, *ibid.* first, the power of the magistrate, *ibid.* second, the eucharist, little different from the Lutherans, though much from Zuingli, 362, 363 and [q], 364 and [r]; different from the Romanists, *ibid.* third, in God's absolute decree, *ibid.* his changes not approved or received by all the Reformed, 365; gains ground in Germany, 366; and in France, 367; in Scotland by Knox, and in England, 370;

- his system made the public rule of faith in the latter place, under Edward VI. 371; his system adopted in the Netherlands, 388; his rigid discipline, and resolution in establishing it, and the dangers he is thereupon exposed to, 405, 407 and [*d*]; his interpretation of the précepts of Aristotle, 408; Commentary, and why sharply censured, 409; Institutes of the Christian religion, 410; Practical Divinity, or Life and Manners of a true Christian, 412; contest with the spiritual libertines, 414; with those of Geneva, 415; disputes with Castalio, 417; with Bolsec, 418; with Ochinus, 419; puts Servetus to death, 474; his method of interpreting scripture scrupulously followed by the members of the Reformed church, v. 359.
- Calvinists, secret favourers of, in Saxony, iv. 324; whence called Crypto-Calvinists, 328; attempts to spread their doctrine, 335; and consequences, with the death of Crellius, their chief patron, 337.
- Camaldolites, a monastic order, their rise in xi cent. ii. 529; founder Romuald, whose followers are divided into two classes, the Cænobites and the Eremites, 530 and [*z*].
- Canaterus, Andronicus, his character, iii. 77.
- Cambalu (now Pekin, in China), erected by Clement V. into an archbishopric in xiv cent. iii. 297.
- Camerarius, Joachim, a promoter of universal learning, and his character, iv. 281; his Commentary on the New Testament, 289.
- Cameron, John, his reconciling doctrine and endeavours, v. 374.
- Campanella, a philosopher in xvi cent. iv. 148; his character, *ibid.* [*p*].
- Campanus, his heretical notions, iv. 472 and [*a*].
- Canon of scripture, supposed to be fixed about ii cent. i. 108; and reasons for this supposition, 109.
- Canons, a religious order, their origin in viii cent. ii. 241; their founder Chrodagangus, 242 and [*h*]; encouraged by Lewis the Meek, 310; who orders a new rule to be drawn up for their observance, which is condemned, and institutes the first Canonesses, 311 and [*h*]; the author of this rule, *ibid.* partiality of their historians, *ibid.* [*i*]; degenerate from their primitive purity, 312; corruption among them in xi cent. 537; reformation attempted, and new laws made, 538; distinction into regular and secular, *ibid.* why called Regular Canons of St. Augustin, 539 and [*p*]; introduction into England, 540.

- Canons, regular, their useful lives and manners in xii cent. iii. 68; contest with the monks about pre-eminence, 69.
- Canons, Roman, their luxurious lives, iv. 181.
- Cantachuzenus, John, his history of his own times, and confutation of the Mahometan law, iii. 360.
- Cantipretensis, Thomas, his character, iii. 240.
- Capistran, John, his character, iii. 442; eminent for his defence of papal authority, *ibid.*
- Capito, Robert, an account of, iii. 155, 240 and [i]; his commentaries on Dionysius, 240.
- Cappel, Lewis, charged with making imprudent and base concessions, through a desire of diminishing the prejudices or resentment of the Papists against the Protestants in xvii cent. v. 377; voluminous and elaborate work undertaken by him, what, *ibid.* [q, r, and s]; zealously opposed, *ibid.* 378; the churches of Switzerland, alarmed at his opinions, and the event, 436.
- Capreolus, John, his character, iii. 227.
- Capuchins, their origin in xvi cent. and founder, iv. 182, 183 and [i, k]; envy against them, and why so called, *ibid.* and [m, n]; banished Venice in xvii cent. v. 146; but recalled, 147 and [a].
- Caputiati, a sect of fanatics in xii cent. iii. 128.
- Caracalla, emperor, his lenity to the Christians, i. 142.
- Cardan, a philosopher in xvi cent. iv. 147; his character, *ibid.* [n].
- Cardinals, the right of electing to the see of Rome, vested in them by Nicholas II. in xi cent. ii. 479 and [e]; their origin and rights, 481 and [h, i]; divided into two classes, of Cardinal Bishops, and Cardinal Clerks, 483; and the meaning of these terms, 484, 485 and [a]; their college augmented by Alexander III. 486, 487.
- Cardinals, in Rome, their number, iv. 153; what incapable of being elected to the see of Rome, 154 and [h].
- Cario, an eminent historian among the Lutherans, iv. 280.
- Carlostadt, his intemperate zeal, and warm debates with Luther, iv. 298; excites a tumult at Wittemberg, 299 and [g]; leaves Wittemberg, and opposes the sentiments of Luther concerning the Eucharist, *ibid.* 300 and [h]; propagates his doctrine in Switzerland, *ibid.* favourable disposition towards the Anabaptists, and enthusiastical teachers, *ibid.* charged with fanaticism, *ibid.* and [i].
- Carmelites, a monastic order, their rise in xii cent. iii. 73; founded by Albert, patriarch of Jerusalem, *ibid.* their rule

- of discipline, *ibid.* and [t]; unwarrantable pretence to a very remote antiquity, and that Elias was their founder, *ibid.* and [t]; the absurd arguments brought in support of this pretence, 74; their arrival in England, 75, sub fin. not. [y]; transplanted into Europe, and favoured by Honorius III. Pope, 193; reformation introduced amongst them in xvi cent. iv. 184; divisions amongst them, 185.
- Caro (Cher) Hugo de St. his Concordance to the Bible, the first that appeared, iii. 240 and [l]; collects the various readings of the Hebrew, Latin, and Greek Bibles, *ibid.*
- Carpathius, John, his moral writings, ii. 258.
- Carpathius, Philo, his character, ii. 41.
- Carpocrates, an Egyptian Gnostic, i. 227; his impious tenets, which destroy all virtue, *ibid.*
- Cartes, M. des, an astronomer, v. 73; his character, 81; philosophy, 82; method adopted by him, and the clergy alarmed, 83; charged with Atheism, opposed by other sects, and the consequence to science, 84; his method applauded, yet several faults found in it, 85; Gassendi his chief adversary, *ibid.* has a great number of followers, 86; metaphysical, improved and propagated with success, 90; by Malebranche and Leibnitz, with the character of each, 91 and [r].
- Cartesian controversy in Holland, an account of, v. 423; philosophy, why considered as a system of impiety, 424; edicts against it, but ineffectual, 425.
- Carthusians, a monastic order, its rise in xi cent. ii. 534; founder and severe laws, *ibid.* and [h]; why so few nuns of that order, 536 and [h].
- Cassian, his character, ii. 35 and [g].
- Cassiodorus, his character, ii. 123; expositions of scripture, 126.
- Castalio, Sebastian, opposes Calvin, and his character, iv. 417 and [y]; is banished Geneva, and received into Basil, 418 and [z].
- Castilians, the extraordinary method used by them to determine the superior excellence of the Roman and Gothic service in xi cent. ii. 574.
- Castiglione, Gilbert de, refutes the Jews in xii cent. iii. 99.
- Casuits, ancient, not so good as the Lutheran, iv. 293 and [c].
- Catechumens, an order of Christians in the early ages of the church, i. 100; how distinguished from believers, 117; not admitted to the sacrament, 400.

- Catharists, Paulicians, so called in xi cent. ii. 579; their unhappy state in xii cent. iii. 112 and [*p*]; resemble the Manichæans in their doctrine, and hence called by that name, *ibid.* their tenets, 113 and [*q*]; two principal sects, *ibid.* their doctrine and subdivisions, 114; sentiments concerning the birth of Christ, *ibid.* church constitution and discipline, 115 and [*u*].
- Cedrenus, an historian in xi cent. ii. 459.
- Celestine I. pope, sends Palladius and Patrick to convert the Irish in v cent. ii. 8.
- Celestine III. pope, excommunicates the emperor, the duke of Austria, the king of Galicia and Leon, iii. 63.
- Celestine V. pope, obnoxious to the clergy, and why, iii. 185; his good character, *ibid.* resigns the papal chair, and is founder of the Celestines, 186; is sainted, *ibid.*
- Cellites, their rise at Antwerp in xiv cent. iii. 355; called Alexians and Lollards, with the reason, *ibid.* and [*u*]; their fame and progress, 357, 358; oppressed by the clergy, *ibid.* privileges granted them by the popes, 359.
- Celsus, his objections against Christianity refuted by Origen, i. 163.
- Celts, learning among them in i cent. i. 94; their Druids and priests eminent for their wisdom, *ibid.*
- Cene, Charles le, propagates Pajon's doctrine (see Pajon), v. 384; his singular translation of the Bible condemned, *ibid.* and [*b*]; he rejects the doctrine of original sin and human impotence, &c. *ibid.* and [*c*].
- Century, i. its Ecclesiastical History, i. 1.—ii cent. 147.—iii. cent. 241.—iv cent. 313.—v cent. ii. 1.—vi cent. 95.—vii cent. 151.—viii cent. 203.—ix cent. 276.—x cent. 372.—xi cent. 434.—xii cent. iii. 1.—xiii cent. 131.—xiv cent. 295.—xv cent. 386.—xvi cent. iv. 6.—xvii cent. v. 1.—xviii cent. vi. 1.
- Cerdo, founder of an heretical sect in Asia, i. 218; his principles and tenets, *ibid.* 219.
- Ceremonies, (rites), two only instituted by Christ, i. 124; the Jewish retained in some, but not all places, *ibid.* why multiplied in ii cent. 201—206; the esteem of modern Platonism a cause of their increase in iii cent. 289; their burthen in iv cent. apparent from a saying of Augustin, 393; how multiplied in v cent. with a general view of the new rites, which are attended with much pomp, ii. 55; several introduced into the Romish ritual in vii cent. ii. 184; additions by every pope, with several examples, *ibid.* 185;

their origin, nature, and ends, become the subjects of many writers in ix cent. 357; these writings considered as to their use, *ibid.* a general account of them in this cent. 358; many of them drawn from Pagan rites, 362 [*k*]; their increase, and the nature of them in x cent. 427; of the Romish church, imposed on all the western churches, 573; the superior excellence of the Latin or Gothic ritual left to be determined by single combat and fiery trial in Castile, 574; absurdity of performing divine worship in an unknown tongue, which prevails both in the Latin and Eastern churches, *ibid.* 575; the eagerness of the Grecian bishops to increase their ritual in xii cent. iii. 106; multiplied in xiii cent. 260; ridiculous, and those instituted in relation to the eucharist, 261 and [*r*] 262; many and useless ceremonies remain in xvi cent. iv. 226; where most prevalent, 227 and [*n*].

Cerinthus, founder of an heretical sect in i cent. i. 144; blends the doctrines of Christ with the errors of the Jews and Gnostics, and how, 145; an advocate for the Millennium, and promises his followers a sensual paradise for a thousand years, and an endless life in the celestial world, 146.

Cerularius, Michael, patriarch of Constantinople, revives the controversy between the Greeks and Latins in xi cent. ii. 440, 553; accuses the Latins of various errors, and resents the pope's arrogance, 554; violent measures used on both sides, 555; adds new accusations, 556.

Chains, what so called by the Latins, ii. 127.

Chais, his Letters concerning the Jubilee commended, iii. 86 [*a*], 264 [*x*].

Chalcedon, fourth general council, called by Marcian the Emperor, ii. 77; the legates of Leo I. pope, preside at the council, 78; condemns, deposes, and banishes Dioscorus, *ibid.* annuls the acts of the second council at Ephesus, *ibid.* the doctrine relating to Christ established here, what, *ibid.* the melancholy consequences of this council, 79.

Chalcidius, his notions of the agreement between the Christians and Pagan religions, i. 336; this philosopher not alone in this opinion, *ibid.* whether a Christian or not, ii. 101 [*n*].

Chapters, controversy about the three, in vi cent. iii. 134 and [*o*]; condemned by Justinian, and warm opposition, *ibid.*

Charenton, synod of, pacificatory attempts at, in xvii cent. v. 272; but ineffectual, 273 and [*h*].

Charity, feasts of, called Agapæ, what, i. 64; celebrated at the conclusion of the sacrament of the Lord's Supper, 129; suppressed in v cent. ii. 56.

Charlemagne, his expedition against the Saxons in viii cent. ii. 208; his design of propagating Christianity, *ibid.* the aversion of the Saxons to the gospel, and whence, 209 [*h*]; his methods for converting and retaining the Saxons, *ibid.* [*i*]; is canonized, 211; the judgment to be formed of his conversions, *ibid.* his attempts against the Saracens not very successful, 214; revives learning among the Latins, through the assistance of Alcuin, 217; if founder of the university of Paris considered, 218; his munificence to the Roman pontiff, and the cause, 227; his grant to the see of Rome, and its extent uncertain, 233, 234 and [*u*]; the motives to which this grant is to be attributed, 235; opportunity opened for the western empire, which he embraces, *ibid.* and [*w*]; his rights, and the papal right to dispose of an empire considered, 236 and [*y*], 237 [*z*]; his works, 246; exposition and zeal for the study of the scriptures, 251; misses his aim, and how, 252, 253 and [*g*]; assembles a council at Francfort, at which the worship of images was unanimously condemned, 267 and [*z*]; his attachment to the Romish ritual, 270; attempts to stop the progress of superstition, how rendered ineffectual, 271.

Charles the Bald, a great patron of letters and the sciences, ii. 288, 289.

Charles V. emperor, is persuaded to prevent the issuing of any unjust edict against Luther, iv. 55; unwilling to offend the pope, he calls a diet at Worms, at which Luther is banished, *ibid.* ratifies the sentence of Luther's banishment, 56 and [*r*]; his interview with the pope at Bologna, about calling a general council, and the answer of Clement VII. to his request, 76, 77; is an advocate for papal authority at the diet of Augsburg, 93, 94; concludes a peace with the Lutherans, and the conditions of it, 100; listens to the sanguine councils of Paul III. 110; his designs give occasion to the Protestants to take up arms, *ibid.* raises an army against the protestant princes for opposing the council of Trent, 111; his base and perfidious behaviour to Philip, landgrave of Hesse, 112 and [*y*]; his real views, 118; disconcerted by Maurice of Saxony, 119; his attempts to impose on the Germans the edict called Interim, and consequence, iv. 310.

Charles I. of England, his character, v. 119; three principal objects of his administration, 382; entrusts the execution

- of his plan to Laud, 393; his proclamation in favour of Calvinism perverted by Laud, *ibid.* sub not. [*m*]; dissensions between him and the parliament increase, 396; the latter abolish episcopal government, and bring the king to the scaffold, 397; reflections upon this event, and the conduct of the Puritans, *ibid.*
- Charles II. patron of arts, v. 72; his character, 120 and [*l*]; state of the church under him, and his successors, 415; Act of Uniformity, called also Toleration Act, under him, 416 and [*h*]; consequences to the Nonconformists; and fluctuating state, *ibid.* 417; suffering state of the Quakers under him, v. 471; grants Pennsylvania to William Penn, 473.
- Charnsi, or Solares, an account of, in xvi cent. iv. 254 and [*g*].
- Charron, an enemy to the gospel, iv. 133.
- Chaumont, French ambassador to the king of Siam, with the latter's acute answer to the former's memorial, v. 17 and [*q*].
- Chemnitz, Martin, his Examination of the Council of Trent commended, iv. 280, 281; Harmonies of the Evangelists, 289.
- Childeric III. king of France, deposed by Pope Zachary in viii cent. ii. 230 [*q*].
- Chillingworth, a leader of the Latitudinarians in xvii cent. his great character, v. 414; his work entitled the Religion of Protestants a safe Way to Salvation, commended, *ibid.* [*d*].
- China, Christianity planted there in vii cent. by Jesujabas of Gaddala, ii. 151; the state of Christianity here in xiv cent. 297.
- China, missions there in xvii cent. v. 18; their astonishing success, 19; owing to the Jesuits, with their dexterity in arts and sciences, 20; progress of Christianity how retarded, with a change of affairs, *ibid.* great success, 21; Rourish missions in xviii cent. vi. 2; state of Christianity somewhat precarious, 4.
- Chinese monument discovered at Siganfu, in vii cent. ii. 152 and [*a*]; Christians, dispute about allowing them their old religious rites in xviii cent. vi. 4.
- Choniates Nicetas, a good historian in xiii cent. iii. 149.
- Chorepiscopi, their origin and office, i. 106; permitted to baptise, but not to confirm, as confirmation was reserved to the bishop alone, 129, 130 and [*i*].
- Chosroes, king of Persia, a violent persecutor of the Christians in vi cent. ii. 104; a patron of the Aristotelian philosophy, 110.

Christ, his birth, i. 53; accounts of him in the four gospels, 54; his choice of twelve apostles and seventy disciples, and reason for this particular number, 56; extent of his fame beyond Judea, 57; his death, 59; resurrection and ascension, 60; pours out the Holy Ghost on his apostles, 61; his gospel preached first to the Jews and Samaritans, *ibid.* respected among the Gentiles, 65, 66 and [c]; left the form of the church undetermined, 97 and [z]; institutes only two sacraments, 123; hence a multitude of ceremonies not necessary or essential to Christianity, 124; comparison between him and the philosophers, and its fatal consequence, 256, 257; a parallel arrogantly drawn between him and Apollonius Tyaneus, 334; disputes about the nature of his body in vi cent. ii. 147; debates about the manner of his birth in ix cent. 349; the festival of his body, or the holy sacrament in xiii cent. and its origin, iii. 180. 261; controversy in xv cent. concerning the worship due to his blood, and how decided by Pius II. 457, 458; his divine nature denied by the Socinians, iv. 485, 486; omnipresence of his flesh, a subject of debate in xvii cent. v. 331; generation of, according to Roell's sentiments, 430; his humanity denied by the Quakers, with their opinions concerning him, 482, 483.

Christian religion, the whole comprehended in two great points, and what these are, i. 115; rites or ceremonies multiplied in ii cent. and the reasons, 200; remark of Lord Bolingbroke concerning the elevation of the host in the Romish church, 201 [n]; first reason, a desire to enlarge the borders of the church, *ibid.* a passage in Gregory Thaumaturgus' life illustrating this, *ibid.* [a]; second reason, to refute calumnies and reproaches, with a remark thereon, 202; third reason, the abuse of Jewish rites, *ibid.* fourth reason, the imitation of the heathen mysteries, 204 and [p]; fifth reason, the symbolical manner of teaching among the eastern nations, *ibid.* sixth reason, prejudices of converted Jews and Gentiles, 205; an example brought for an illustration of this last reason, *ibid.* assemblies, where and when held by the primitive Christians, 206; the state of its doctrine in iii cent. 272; vicious method of controversy practised by its defenders in this cent. and spurious writings among them, 281, 282; its progress in the east in vi cent. ii. 95; in the west, 96; many converts retain their idolatrous customs through the vicious lenity of the missionaries, 98 and [i]; miracles supposed to be wrought by its missionaries

in this cent. examined, 99; three methods of explaining its doctrine about this time, 128, 129.

Christianity, causes of its rapid progress supernatural, i. 67, 153; its success ascribed to absurd causes, 68; its progress in the Roman empire, 148; in Germany, 149, and ii. 204; in Gaul, 150, 339; the conversion of the philosophers in ii cent. if advantageous or not, considered, 156; is gradually corrupted, with a proof, 183, 184; deprived of its primitive simplicity, and whence, 201, 206; its success in iii cent. must be imputed partly to divine, partly to human causes, 244, 245; embraced by the Goths, 246, 338; interpreted according to the principles of the Platonic philosophy, 273; Julian attempts its destruction, 329, 330; the efforts of the philosophers against it, 334; and the prejudices received by the Christian cause from them, 335; established in Armenia, 337; its progress among the Abassines and Georgians, *ibid.* the causes of the many conversions in iv cent. 340; corrupted by the introduction of various rites, 392; embraced by the Burgundians, ii. 5; by the Franks, 6, 7; by the Irish, 8; conversions in v cent. causes of, examined, 11; attempts of the Pagans to destroy its credit, 12; its decline in Britain, through the cruelty of the Anglo-Saxons, 13; opposed by secret enemies, 15; authorities and logical discussions thought more useful in proving its principles than the word of God, 45; its progress in the east, 95; the conversion of Ethelbert, king of the Anglo-Saxons, and of many others in Britain, 96, 97, and 153; many Jews converted, 98, 99; Platonic philosophers oppose its success in their writings, 101; introduced into China by Jesujabas of Gaddala, 151; many Jews compelled to embrace it by the Emperor Heraclius, 156; propagated in Hyrcania and Tartary, 203, 372; suffers through the success of the Turks and Saracens, 213, 214; embraced by the Danes, 276, 379; by the Swedes and Cimbrians, 276, 277; by the Bulgarians, Bohemians, and Moravians, 278; Slavonians send an embassy to Constantinople, with their resolution to embrace it, *ibid.* 279 and [*f*]; conversion of the Russians, who are misrepresented by Lequien, 280 and [*h*], and 376; authority of the Fathers made the test of truth in ix cent. 328; embraced by the Poles in x cent. 375; by the Hungarians, 377; by the Norwegians, and through whose endeavours, 381, 382 and [*u*]; the zeal of Christian princes in propagating it in this cent. and the cause, 388; no writers in its defence at this time, 425; conversion of the Pome-

ranians in xii cent. by Otho, bishop of Bamberg, iii. 1, 2; received by the inhabitants of the island of Rugen, through the pious labours of Absalom, archbishop of Lunden, 3 and [b]; by the Finlanders, 4 and [c, d]; by the Livonians, *ibid.* what judgment must be formed of the conversions in this cent. 8; its doctrines corrupted, and by what means, 80; its decline in Asia in xiv cent. iii. 301, 302; as also in China and Tartary, *ibid.* conversions of the Samoetæ and Indians in xv cent. considered, 387; propagated by Spanish and Portuguese missions, and the methods examined, iv. 137 and [a]; propagated in India, v. 10; how first conveyed to Siam, Tonquin, and Kochin China, 14; its enemies in England, and how audacious in the reign of Charles II. 50; the ingenious treatises in defence of religion, and Boyle's lectures founded, 51, and [x]; Burnet's abridgment of these, 52 [y]; chief leaders of this impious band against Christianity, and characters, *ibid.* 60 and notes; its enemies on the continent, 60, 68 and notes; its prosperous state in xviii cent. vi. 2; propagated in Asia, Africa, and America, and by whom, with its different fruits, *ibid.* 6; its enemies in Europe, and more especially in England, *ibid.* 7 and [l]; Atheists, but few, 8; Deists, who, and may be divided into different classes, *ibid.*

Christians, ten persecutions of them, by the Gentiles, i. 71; what emperors made laws against them, 72; why persecuted by the Romans, 73; loaded with opprobrious calumnies, 75; falsely charged by Nero with burning the city of Rome, 79; their persecution under him, *ibid.* and the extent, 80; why persecuted by Domitian, and the martyrs who, 82; a perfect equality among the primitive, 100; divided into believers and Catechumens, 117; first, their care in the education of their youth, 118; their schools and Gymnasia different, *ibid.* secret doctrine, what, 119; lives and manners, 120; controversies early among them, 121; adopt the Jewish rites in several places, but not in all, 124; unanimous in consecrating the first day of the week to public worship, 125; churches established among them, and how the public worship was conducted, 127; the Lord's Supper, feasts of charity and baptism, 129; the sick anointed, and fasting introduced, 130; the persecution under Trajan, 157; under Adrian, 158; under Antoninus Pius, 159; the calumny of impiety and atheism charged upon them refuted by Justin Martyr, 160; persecuted under Marcus Antoninus, *ibid.* and the chief martyrs, who, 162; the clemency of Commodus towards them, *ib.* the calamities

they suffer under Severus, *ibid.* 248; rendered odious by calumnies, 163; at Alexandria, captivated with the principles and discipline of the modern Platonics, 169; their learning in ii cent. 176; why many become ascetics, 194; pious frauds, whence, 197; excommunication found necessary, 198; penitential discipline gradually modelled by the heathen mysteries, 199; and the expediency of this custom considered, *ibid.* their immunities increased under various emperors in iii cent. 241, 242; their numbers increased, partly by divine, and partly by human causes, 244, 245; persecution they suffer under Maximin, 248; many revolt from the Christian faith, under Decius, 249; and the opprobrious names given them, 250; certificates from the pagan priest to those who apostatized, *ibid.* and [s]; warm disputes concerning the readmission of the lapsed, upon their request to be restored to the communion of the church, 251; persecuted by Gallus Volusianus, and Valerian, 252; their state under Gallienus and Claudius tolerable, 253; persecution under Aurelian prevented by his death, 254; attempts of the Jews against them, 257; their affairs reduced to a dangerous crisis under Dioclesian, 315, 316; miseries very great under Galerius Maximian, 318; happy state under Constantine the Great, *ibid.* calamities they suffer under Licinius, 326; letters revive among them in iv cent. and the causes, 345; yet many illiterate among them, 346; two most pernicious maxims adopted by their teachers, 381; their immorality increases, 382; controversies frequent among them, 384; suffer from the success of barbarous invaders, in v cent. ii. 11; the cruelty of the Goths and Vandals to them in Gaul, 13; their calamities from the Picts and Scots in Britain, *ibid.* persecuted in Persia, and the cause, 15; the opposition they met with from the Jews, *ibid.* sufferings from the Vandals in Africa, 61; from the Anglo-Saxons in England, 103; from the Huns and Lombards, *ibid.* from Chosroes in Persia, 104; oppressed by the Saracens in Spain and Sardinia, 214; their superstitious piety and morals in viii cent. 249; persecuted in x cent. by the barbarians in the west, 387; their affairs in Palestine in a declining state, iii. 11; oppressed by the Saracens in xii cent. and the cause, 23; an important division of their doctors, 92; both faulty in the methods of defending and explaining Christian doctrines, *ibid.* the decline of their interest in Palestine, and how occasioned in

- xiii cent. 141; endeavour to extirpate the Saracens out of Spain, 300, 386.
- Christiern II. king of Denmark, promotes the Reformation among the Danes, but from bad motives, iv. 82; is deposed, and the reasons, 83 and [*r*]; the different conduct of his successor Frederick, *ibid.* 84 and [*t*].
- Christiern III. his laudable zeal in reforming the Danish church from Romish superstition, and how he finished it by Bugenhagenius, and the council at Odensee, iv. 84 and [*u*]; suppresses episcopacy, and how far justifiable, 86 and [*x*].
- Christina, queen of Sweden, her change of religion and character, v. 136 and [*m*]; joins with Lewis XIV. against Pope Innocent XI. 157 [*n*].
- Chrysoloras, Michael, his character, iii. 306 and [*t*].
- Chrysostom, a general account of him and his works, i. 358 and [*y*], 359 [*z*]; his commentaries on the scriptures, 370; moral treatises, 374; the rigorous proceedings of Theophilus, bishop of Alexandria, against him, and on what account, ii. 53 and [*w*]; the injustice of his sufferings considered, 54.
- Chub, a deistical writer in xviii cent. vi. 7 and [*l*]; his hypothesis of Deism, 8.
- Church, in general, its history in xvii cent. v. 1; in xviii cent. and Romish in particular, its prosperous state, vi. 2; missions appointed by the latter, and success, with observations, *ibid.* famous contest concerning the observance of the old Chinese rites in China, and how decided in two papal edicts, 3; consequence of the execution of these edicts in China, 4, 5 and [*kk*].
- Church, Arminian, its history and rise in xvii cent. v. 439; by whom founded, and whence denominated, *ibid.* and [*a*]; its commencement and doctrine of Arminius, 440 and [*b*]; who is opposed and by whom, 441 and [*c*]; progress of this church after his death, with some hopes of a toleration, 442 and [*d*]; pacific methods used by its members, but in vain, 443 and [*e, f*]; their doctrine comprehended in five articles, and what these are, 444; last of the five articles changed by the Arminians, 445; resemble Luther's doctrine, with the Calvinists' opinions concerning them, *ibid.* 446 and [*h*]; Prince Maurice declares against the Arminians, and consequence, 447, 451 and notes; synod convoked at Dort, to examine their doctrine, and by whom,

ibid. and [n]; their tenets condemned by it, with the bad consequences to them, 452 and [o]; the synod accused of partiality by the Arminians, and with reason, 453 and [p], 454 and [q, r]; their fate after the synod of Dort, 455; persecuted variously, ibid. are invited into Holstein, and form themselves into a colony, ibid. and [u]; recalled from exile, 456; their ancient and modern system, 457 and [y]; which was invented by Arminius, but embellished by Episcopius, with the great end proposed by it, and its principal heads, 458 and [z]; their confession of faith, but are not obliged strictly to adhere to its doctrine, and consequence, 461 and [c, d]; united only in their opinions concerning predestination and grace, 462; their present state, ibid. success in England, 463; fundamental principle embraced at most Protestant courts, and what it is, ibid. great progress how retarded in Germany, ibid. 464 and [ee]; form of divine worship and ecclesiastical government, 465 and [f].

Church, Dutch, its state in xvii cent. vi. 36; divided by the Cartesian and Cocceian controversies, but with some hopes of their termination, and whence, ibid. other controversies, and concerning what, ibid. 37 and [e, f].

Church, Eastern, its history in xvi cent. iv. 228; divided into three distinct communities, ibid. Greek, properly so called, what, its subdivisor into two branches, and its four provinces described, 229, 230 and [o, p, q]; its doctrine, 233; unsuccessful attempt to unite it with the Protestants, 235.

Churches, Eastern, separated from the Greeks and Latins, iv. 241; comprehended under two classes, with their names and subdivisions, ibid. and [h]; the remarkable aversion to popery shown by those members of them who have been educated at Rome, 255, 256 and [i]; their state in xviii cent. vi. 17; Greek Christians treated with more indulgence than formerly, 18.

Church of England inclines to the sentiments of Luther and in what respect, iv. 371; but changes after the death of Henry VIII. to Calvinism, ib. receives a new form of ceremonies and discipline under Queen Elizabeth, 373 and [l]; controversy with the Puritans, 420; revolution in it, in favour of Arminianism, v. 268, 389; its genius and spirit, 370; state under James I. and changes made in it, 384, 392 and notes; state under Charles I. ibid. 407 and notes; under Cromwell, 409 and [t]; who tolerates all sects but Episcopalians, ib. Presbyterian government established, ib. [t]; what sects flourished at this time, 410 and [u, w, x], 411

and [*y*]; its state under Charles II. and his successors, 415; divisions, whence the terms of high-church and low-church, 417, 418 and notes; its state in xviii cent. vi. 33; established form of government, *ib.* Non-conformists in general tolerated, *ibid.* the members of the established church divided into two classes, with their different opinions concerning episcopacy, 34; warm disputes between them, with the principal champions, *ibid.* its spirit with relation to those who dissent from it appears from its rule of doctrine and government, and from Dr. Wake's project of peace and union between the English and Gallican churches, *ibid.* and [*w*]; various sects in England, through the unbounded liberty of the press, and publishing religious notions, 35.

Church, Greek, its history and deplorable state in xvii cent. v. 244; some exceptions, *ib.* 245 and [*a*]; invincible aversions to the Latin church, *ibid.* and [*b*]; methods for softening it, under Urban VIII. and great hopes of success entertained by the Latins, who published many laborious treatises on this plan, 246, 247 and [*d*]; its doctrine, if not corrupted by the Romish missionaries and doctors, 250, 251 and [*g*]; whence with bribery, &c. of the Jesuits in obtaining certificates from the Greeks about some Romish points, 252.

Church, Helvetic, what points first excited a difference between its members and the Lutherans, *iv.* 357 and [*m*]; adopt Zuingli's doctrine of the eucharist, 358 and [*n*]; opposes Bucer's endeavours to modify its doctrine to some degree of conformity with that of Luther, *ibid.* warm contests in it concerning the formulary of concord, and whence, *vi.* 38; and how terminated through the intercession of the king of Great Britain and the States General, 39.

Church, Lutheran, its rise, *iv.* 53, 54 and [*q*]; progress retarded by internal divisions relative to the eucharist, 63; and by a civil war, 64, 66; its name, commencement, and why called Evangelical, 265; why Lutheran, 266; began to acquire a regular form, &c. and raised to the dignity of a lawful and complete hierarchy, *ibid.* sum of its doctrine, *ibid.* certain formularies adopted by this church, *ibid.* confession of Augsburg, with its defence, 267 and [*a*]; its ceremonies and public worship, 269; rejects the ceremonies and observances of the church of Rome, 270; its visible head and form of government, *ibid.* and [*f*]; internal government removed from episcopacy and presbyteriani

Sweden and Denmark excepted, 271 and [*g*]; hierarchy, *ibid.* liturgies, public worship, and method of instruction, 272; holidays and ecclesiastical discipline, 274 and [*h*]; excommunication, *ibid.* and how brought into dispute, and to what attributed, 275; few prosperous or unfavourable events, 276 and [*k*]; allegations of their enemies against the religious peace, unjust, 276, 277 and [*n*]; state of learning, 278; study of the belles lettres and languages, 280; authors eminent therein, *ibid.* various fate of philosophy among them, 281; sects among them, 283; science of theology corrected and improved, 287; exegetic theology its state, 288; respective merits of interpreters, 289; two classes, 290; didactic theology, *ibid.* its form changed, 291; morality, its state, and writers upon this subject, 292; no regular system, 293; polemic or controversial theology introduced, 294; asperity in its disputants, how alleviated, 295; three periods to be distinguished in the history of this church, 296; enjoys tolerable tranquillity during Luther's life, *ibid.* debates between Luther and the fanatics in the first period, and who they were, *ibid.* 297; also between him and Carolostadt, with the occasion, 299, 300 and [*g*, *h*, *i*]; and Schwenckfeldt, 301; and Antinomians, 304; debates in the second period between the death of Luther and Melancthon, 307; methods to heal divisions, how frustrated, 323; form of doctrine projected, and James Andreae employed, 324; rejects the form of concord, 332; judgment concerning the controversies in it, 338; principal doctrines and writers, 339; its history in xvii cent. v. 265; loses ground in some places, *ibid.* attempts made towards an union between the Lutheran and reformed churches, 269; declaration of the synod of Charenton, 271; prosperous events, 280 and [*p*]; progress in learning, 281; state of philosophy, 282; freedom of philosophical inquiries gains ground, 284; ecclesiastical polity, and bad consequence thereof, 292; most eminent writers in this century, 293; historical view of its religious doctrine, 294; commotions in it, 301; its external and internal state in xviii cent. vi. 18; receives a considerable accession, and whence, with its success in remote countries, but is oppressed at home, 19; methods of defence, &c. changed, and why, *ibid.* attempts to reform its body of ecclesiastical law, opposed by its chief rulers, whence contests arise, with their motives for opposition, 20; its intestine enemies and the fate they meet with, *ibid.* some pretended reformers, but they fall into

contempt, and are forgot, 21; state of philosophy, 24; metaphysics improved, and by whom, *ibid.* opposed, and controversies thereon, with the charges brought against it, 25; the Wertheim translation of the bible condemned, and its author imprisoned, *ibid.* the Pietistical controversies still carried on, but reduced to one principal question, and what that is, 26; other religious contests and divisions in this church, 27.

Church, Reformed, its history in xvi cent. iv. 340; constitution and founders, *ibid.* no centre of union, and how far this remark is true, 341 and [q]; the causes that produced this state of things, 342; who may claim as members of it, 344; its progress in Switzerland, 345; controversy between the Lutherans and Reformed, about the eucharist, 346; progress of it, 348, 350; dispute about predestination, 353; discord carried to the greatest height, 354; what worthy of observation in the rise and progress of this church, 355; its history comprehended in two periods, *ibid.* its principal founder, 356; form of doctrine, different from Zuingle's, 361; is opposed, 364; yet propagated in many countries, 365; in Germany and France, 366; its state in the Netherlands, 388; in Poland, 389; divisions, 394 and [q]; doctrine adopted by it, 396; how different from the Lutherans, 397, 398; and the importance of these differences, 399; to whom belongs the right of ecclesiastical government, determined, 400; its form of ecclesiastical government, 402, 403 and [z]; state of church-discipline, 404; learning, 407; interpreters of scripture, 408; theological doctrine, 410; state of morality, 412; explained by Perkins, and others, 413; persons of eminent genius in this church, 422; gains ground in Hesse and Brandenburg, in xvii cent. v. 266, 267; its history in this cent. 348; limits extended, *ibid.* 349 [m, n, o]; decline in France, 350; receives injurious treatment from the French court, 352; its decline in the Palatinate, 356; state of learning, 357 and [u]; of explanatory, 358; and didactic theology, 362; and also of morality, 363; controversies, 365, 384; its state in xviii cent. vi. 27; its great extent, and who may account themselves members of it, 28, 29, and notes; expression of Dr. Mosheim censured, 28 [o]; inaccuracy censured, *ibid.* [p]; remarkable error in the quarto edition of this work corrected, and how, with the defence of the reformed church against the charge of approximation to Popery, 29 [q]; no general subject of controversy between the Lutherans and

Arminians, and how far this remark is true, 31 and [s]; projects of re-union between the Reformed and the Lutherans, and whence unsuccessful, 32 and [t].

Church, Reformed, in France, disposed to favour Arminianism, v. 370; particular tenets, 371; the cause of departing from their brethren in some points, 372; charged with some concessions of moment to Popery, and this charge examined, *ib.* and [ii], 373 and [k]; controversy raised by the Hypothetical Universalists, 375; Cameron and Amyraut's attempts, with the form of reconciliation drawn up by the latter, *ib.*

Church, Romish, sends missionaries into Tartary in xiii cent. iii. 132; a great schism in xiv cent. 326; its bad consequences, 327; plan for reforming it, and the substance of it, in xvi cent. iv. 109 and [w]; zealous in appointing an infinite number of missionaries, and how accounted for, 161; character of commentators, 199, 200; theological disquisitions in this church demand reformation, and why, 202 and [q]; state of practical religion among its members, 204; moral writers divided into three classes, 205 and [t]; produces many polemic divines, and their character, *ibid.* its internal state examined, and proved to be disordered, 206, 207; principal subjects of debate reduced to six, and explained, 210, 217, and notes; vain attempts to unite the Russian church to this, 257; little or no success attends the labours of the missionaries among the Eastern sects, and iniquitous practices used to gain converts, 259, 261 and [w]; how far it was considered a true church by the commissioners of Queen Elizabeth, 381; its history and popes in xvii cent. v. 97; attempts to ruin the Protestants, but unsuccessful, 104, 105; writers on both sides, *ib.* loses ground in the East, with two striking instances of it, 138 and [s]; its downfall in Abyssinia, 139; the papal authority, its decline, 144; French maxim concerning it, embraced by most princes and states of Europe, *ib.* all prospect of reconciling the protestants with the members of the Romish communion quite removed in xviii cent. and how, vi. 10; intestine divisions in this church, 11; controversy relative to the Jesuits and Jansenists still continues, 12 and [p]; debates occasioned by the New Testament of Quesnel, with the bull of Pope Clement XI. in condemnation of it, 13; commotions raised by this bull in France, with the issue in favour of it, 14; two circumstances, by which Jansenism is supported, 15; pretended miracles by the remains of Abbé

Paris refuted, and visions of the Jansenists considered, and success of their cause, 16 and [*r*], 17 and [*rr*]; attempts of the pontiffs to renew the Abyssinian mission ineffectual, 18; charges of fanaticism and superstition, 49, 50.

Church rulers, how called in i cent. i. 101; their character and office, *ib.* distinction between teaching and ruling Presbyters considered, *ib.* and [*e*].

Church, Russian, its history and rise in xvii cent. v. 253 and [*m, n*]; change introduced into it by Peter I. 255; its state in xviii cent. vi. 17; followers somewhat more civilized than in the former ages, with some exceptions, *ib.*

Churches, if the first Christians had any, considered, i. 127 and [*z*]; the remarkable zeal of Christians for rebuilding and adorning them in xi cent. ii. 576.

Churches, more ancient, their history, v. 97.

Churches, modern, an account of, iv. 265.

Chytræus, eminent for his knowledge in history in xvi cent. iv. 270.

Cimbrians, converted to Christianity in ix cent. ii. 277.

Cinnamus, an historian in xii cent. his character, iii. 27.

Circumcelliones, in Africa, their rise and ravages, i. 406; severe proceedings against them after their defeat at Bagnia, 407.

Cistercian monks, their rise in xi cent. ii. 530; founder, Robert Abbot of Molême, *ib.* discipline, 531; are gradually corrupted, *ib.* and [*c*]; their opulence and credit in xii cent. due to St. Bernard, abbot of Clairval, iii. 66; whence called Bernardins, *ib.* division between them and the monks of Clugni, 67.

Clarendon, Constitutions of, what, and their design, iii. 56 and [*s*].

Clarendon, lord, his account of archbishop Abbot, v. 387 and [*f*]; partiality censured, 388 sub [*f*].

Clarke, Dr. Samuel, charged with altering the orthodox doctrine of the Trinity, vi. 39; his method of inquiring into that subject, and his doctrine of it comprehended in fifty-five propositions, 41, sub not. [*z*]; endeavours to avoid the imputation of heresy ineffectual, is branded with that of Semi-Arian, and proceeded against by the houses of convocation, with his prudence, 42, sub [*z*]; is opposed by several divines, and particularly by Dr. Waterland, and defends himself with spirit, 43.

Claudius, emperor, the state of the church under him, tolerable, i. 253.

- Claudius, bishop of Turin, his exposition and chronology, ii. 314, 327; his laudable zeal in ix cent. against images and their worship, 337; is opposed, 338; success in maintaining his opinions, *ib.* the doctrine maintained by his adversaries, *ib.*
- Claudius, denies Christ's divinity, iv. 472. .
- Clausenburg, academy at, iv. 510 and [x]; account of, *ibid.*
- Cleangis, Nicholas de, his great character, iii. 441 and [p].
- Clemens, bishop of Rome, the most eminent writer in i cent. his works, i. 109, 110 and [r, t]; some writings falsely attributed to him, 110 and [w].
- Clemens Alexandrinus, his great character, i. 182; commentary on the scriptures lost, 186; work against heretics, 188; treatises on morality lost, 191.
- Clement, of Ireland, misrepresented by Boniface Winfred, ii. 273; condemned at a council by Pope Zachary, *ib.* the heresy he is charged with, examined, *ib.* [k].
- Clement III. pope, remarkably zealous for crusades, iii. 63.
- Clement V. abrogates the laws made by Boniface VIII. and shows himself to Philip the Fair, in other respects, iii. 316; contentions which happened at his death concerning the choice of a successor, *ib.*
- Clement VI. his character and ambition, iii. 324; reserves to himself the disposal of various churches and benefices, *ibid.*
- Clement VII. his character, iv. 62; insolent behaviour at an interview with the emperor Charles V. at Bologna, 77; reasons for deferring to call a general council, 101 and [i].
- Clement VIII. (Hippolito Aldobrandini), an account of, v. 97 and [a].
- Clement IX. (Rospigliosi) his character, v. 101; peace of, 217, 218 and [u].
- Clement XI. (Albani) his high character, v. 103 and [m]; decides the controversy relating to the Chinese rites against the Jesuits, and severe edict of, vi. 3; which is mitigated, and how, *ibid.* consequence in China, 4; condemns by his bull *Unigenitus*, Quesnel's New Testament, and anecdote concerning, 13 and [p].
- Clement XII. character of, vi. 9.
- Clementina, spurious, i. 283 and [n].
- Clergy, a perfect equality among them in i cent. i. 107; an artful parallel between the offices of the Christian and Jewish, with the pernicious consequences, 179; their vices in iii cent. 266; they assume superior dignity, which occasions inferior orders, 267; concubinage introduced among them, 269; crimes charged on them, with the cause, in iv

cent. 356; their excessive pride in v cent. ii. 30; and source of their vices, 31; their vices not to be restrained by the legislature in viii cent. 221; veneration for them greater in the West than in the East, and why, 222 [*k*]; the increase of their revenues, whence, 223 and [*l*]; are invested with temporal dignities, 224; great liberality to them, and the cause of, 225, 226 and [*n*]; their enormous crimes in ix cent. and sources of them, 295, 296; zealous in the cause of superstition, 317; their revenues increased through the fondness that prevailed for relics, 324; vices in x cent. principally imputed to the examples of the pontiffs of Rome, 399, 400; simony and concubinage frequent among them, 411 and [*e*], 412 and [*f*]; decay of piety and discipline among them in xi cent. 478; their infamous lives in xiii cent. iii. 164; complaints against them in xiv cent. 312; the great decline of the Christian church in xv cent. through their neglect and vices, 400; the objects of universal contempt in xvi cent. iv. 16; the doctrines they chiefly inculcated, what, 24; neglect a reformation of principles, and why, 25.

Clergy, of Rome, their state in xvi cent. iv. 189; obtain considerable advantages at the expense of their pontiffs, 180; manners of the superior, and cause of their great corruption, 181; the inferior orders more virtuous in their principles, *ib.* their state in xvii cent. v. 163; how corrupted, with several exceptions, 164 [*s*], and 165.

Clerks, apostolic, account of that order, and its abolition, iii. 354.

Clerks, regular, their rise in xvi cent. iv. 186.

Clovis, king of the Salii, founder of the kingdom of the Franks in Gaul, ii. 6; converted to Christianity, and how induced to embrace it, *ib.* is baptized by Remigius, bishop of the Salii, *ib.* the influence of his conversion on the minds of the Franks, 7; the miracle said to be performed at his baptism, a fiction, *ib.* and [*o*]; his conversion gave rise to the title of Most Christian King, 8.

Clugni, monks of, their founder Odo, abbot of Clugni, ii. 412; discipline soon adopted in all the European convents, *ib.* a mistake made by writers, concerning this order, 413 [*k*]; jealous of the Cisterians, iii. 67; Benedictines degenerate in xii cent. iii. 67.

Cocceius, John, his sentiments followed by the Dutch divines in xvii cent. v. 296; method of interpreting scripture, 360; followers and tenets, *ib.* 363; who are united with the

- Cartesians, 422; his sentiments concerning Holy Scripture, and account of, 425; differs from Calvin, and how, 426; his chimerical system, *ib.* sentiments concerning the doctrinal part of theology, 427; is opposed, yet, after all, stands his ground, 428.
- Coddeus, Peter, assists Arnaud in propagating Jansenism in Holland, v. 219.
- Codinus, George, his works, iii. 440.
- Cœnobites, an order of Monks in iv cent. an account of, i. 380.
- Cogilosus, a writer of the lives of the saints in vi cent. ii. 130.
- College de propaganda fide, founded at Rome in xvii cent. v. 1; number of members, *ib.* and [*a*]; business, 2; another by Urban VIII. 3; some of the same nature in France, 4; altercations of their missionaries with those of the Jesuits, *ibid.*
- Collegiants, a Socinian sect, their rise in xvii cent. v. 504 and [*l*], 505 [*u*]; founders, 507; whence called Collegiants and Rhinsbergers, *ibid.* and [*x*]; their customs and tenets, *ib.* extensiveness of their community, which comprehends all Christian sects, 508; debates among them, and concerning what, 509 and [*z*].
- Collins, his impiety and Deism in xviii cent. vi. 7 and [*l*].
- Collyridians, a sect in iv cent. i. 432; worship the Virgin Mary, *ib.*
- Colonia, Dominic, the use of his History of the controversies in the church of Rome, iv. 218 [*e*].
- Columban, the disciple of Congal, an account of, ii. 117, 124 and [*u*]; the success of his ministry in vii cent.
- Comestor, Peter, his character, iii. 80.
- Commentaries, chains of them in ix cent. and whence this name, ii. 325 and [*p*].
- Commentators, few men of judgment amongst them in iv cent. i. 368; pervert the natural expressions of scripture, and search for allegorical senses, 369; their character in vi cent. and division into two classes, ii. 126; few among the Greeks in ix cent. and defects of the Latin, 326; allegorical, their fundamental principle, and number of senses, 326, 327; deserve little notice in x cent. 423; many in xi cent. but very unequal to the undertaking, 546; their defects in xii cent. iii. 86; their character in xiv cent. iii. 362; in xv cent. 452.
- Commission-court, high, account of, iv. 378 and [*p*]; exorbitant power, *ib.* in fine; principles laid down by it, 381; how answered by the Puritans, *ib.* 383.

- Commodus, emperor, state of the Christians under him, i. 162 and [b].
- Comnenus, Alexis, emperor of Greece, suspects the designs of the first Crusade, and is at first afraid, ii. 443; a great patron of letters, 457; his controversy with the Manichæans, 578.
- Comnenus, Emanuel, his character and works, iii. 101, 102.
- Conception, immaculate, of the Virgin Mary, contest about in xii cent. iii. 104, 105 and [h]; the cause of additional veneration being paid her, 106; controversy about it in xvii cent. between the Franciscans and Dominicans, v. 329, 330 and [g]; feast instituted in honour of it by Clement XI. 231, sub fin. not. [g].
- Concord, form, account of, iv. 268, 329; why called Book of Torgaw, *ibid.* its compilers, and account of, 330 [b, c]; purposes for which used, 331; produces much disturbance, and opposed by the Reformed, *ib.* and even by the Lutherans themselves, 332; their different motives, with Julius of Brunswick's conduct, 333, 334; why rejected in his dominions, *ibid.* suppressed in Brandenburg in xvii cent. v. 269 and [d]; disputes in Switzerland concerning it, 436; by whom drawn up, and why, *ib.* 437; good intention of it frustrated, and contests occasioned, *ib.* abrogated at Basil and Geneva, and falls into oblivion, *ib.* 438; disputes about it in Switzerland in xviii. cent. and loses much of its credit, vi. 38.
- Concordate, what, iv. 13; forcibly imposed on his subjects by Francis I. of France, *ib.* and [h].
- Conference, between Protestants and Papists at Ratisbon, v. 123; at Newberg, *ib.* at Thorn, between several Doctors of the Lutheran, Reformed, and Romish churches, *ib.* at Rheinfeldt, between the Reformed and the Catholics, *ib.* in France, between Claude and Bossuet, 124; at Leipsic, between the Lutherans and Reformed, 272; at Cassel, 273; and at Thorn, 274 and [i].
- Confessional, some groundless remarks in it answered, vi. 63, 79. See Appendix II. and III.
- Confessors, who entitled to this name, i. 77; veneration paid to them perverted, and their number, *ib.* records of their lives and actions lost, 79.
- Confucius, assertion concerning him, v. 21; religious worship paid him by the Chinese, 32 and [z].
- Congall, abbot, propagates the monastic discipline in Great Britain, ii. 117.

- Congregation of Aid, why^y so called, iv. 224; history of its proceedings uncertain, 225 and [*m*].
- Congregation of Cardinals, their office, iv. 155 [*c*].
- Congregation of the Holy Sacrament in France, and founder, v. 4.
- Conrad of Lichtenau, his character, iii. 155.
- Conrad of Marburg, the first German inquisitor, iii. 273; his barbarity and fate, *ibid.* and [*k*, *l*].
- Constance, the famous council held at, in xv cent. iii. 403; its designs to heal the divisions in the Papal empire, 404; limits the authority of the pope, *ib.* its happy issue, *ib.* and [*m*, *n*]; issues out a decree against the writings and ashes of Wickliffe, 416; deprives the laity of the cup in the Holy Sacrament, and the reason, 416.
- Constans obtains all the western provinces, i. 328; is soon deprived of his empire, and assassinated by the order of Magnentius, *ib.*
- Constantine the Great, made emperor in the west, i. 318; publishes an edict in favour of the Christians, and restores peace to the church, 319; is involved in a civil war hereupon, and defeats Maxentius, 320; grants the Christians power to live according to their own laws and institutions, *ib.* is converted to Christianity, and different opinions concerning his faith, *ib.* the sincerity of his faith proved, 322; is baptized by Eusebius, bishop of Nicomedia, a few days before his death, *ibid.* and [*w*]; whether influenced somewhat by worldly motives to embrace Christianity, considered, 323; the influence of Christianity, and superstition compared, *ibid.* and [*x*]; story of the cross seen by him in the air, 324; and attended with several difficulties, and hypothesis about it, *ib.* and [*a*]; his colleague Licinius persecutes the Christians, 326 and [*b*]; but is defeated and strangled, *ibid.*; his efforts against paganism, and zeal for Christianity, 327; dies and is succeeded by his three sons, who massacre all their relations but two, *ibid.* and [*c*], and 328; models ecclesiastical government according to the civil, 349; divides it into external and internal, 350; how he and his successors frequently called councils, &c. *ibid.* raised in the bishop of Byzantium a rival to Rome, 351; presides at, and determines an ecclesiastical cause against the Donatists, 406.
- Constantine II. what dominions were allotted to him, i. 328; engages in a war with his brother Constans, and is slain, *ibid.*

- Constantine Copronymus, his zeal against image worship, ii. 239, 264; calls a council, which condemns this practice of superstition, 265; the validity of this council denied by the Roman Catholics, *ib.* [*u*]; the monks, who opposed the decree of this council, chastised by him, *ib.*
- Constantine Porphyrogeneta, his zeal for reviving learning among the Greeks in x cent. ii. 390; encourages literature by his example and munificence, 391 and [*e*]; his laudable design, how frustrated, 392; calls an assembly of the clergy, in which fourth marriages are prohibited, 426.
- Constantinople, the first council at, assembled by Theodosius, the Younger, i. 427; which condemns the Macedonian heresy, and confirms and improves the doctrine of the Nicene council relative to the Trinity, *ib.* another summoned by Justinian, ii. 135; the three chapters condemned here, its authority admitted by the pontiffs of Rome, but rejected by the African bishops, 136; decree passed at it, respecting the suffering of one upon the cross, 137; the third council at, called here by Constantine Copronymus, condemns the practice of image worship, but its decision is found insufficient to stop the progress of this superstition, 265; the city taken in xv cent. and the great decline of Christianity in the east, iii. 389.
- Constantinople, patriarch of, his jurisdiction in iv cent. i. 355; is placed next to the bishop of Rome, and consequences of this promotion, *ibid.* contends with the pope for supremacy in v cent. ii. 23; his power augmented by Leo in vii cent. 240; disputes about pre-eminence in ix cent. 350, 351; by whom elected in modern times, iv. 231; confirmed in his office by the emperor of the Turks, *ib.* his extensive power and revenues, whence, 232, 233, and [*s*, *t*].
- Constantius, declared sole emperor on the death of his brothers, i. 328; his death, and successor, *ib.*
- Constantius Chlorus, his mild government in Gaul, i. 317; Christians in the West enjoy peace under him, 318; is succeeded, upon his death, by Constantine the Great, his son, *ib.*
- Consubstantiation, when introduced instead of Transubstantiation, and by whom, ii. 281.
- Controversial writers, employed in explaining the terms of salvation and acceptance in i cent. i. 122; their merit and demerit in ii cent. 190; called *CEconomical*, and whence, 281, supposititious and spurious writings frequent among them, 282; scurrility and dialectic much used by them in

iv cent. 371; and the chief at this time, 373; very considerable in v cent. ii. 44; the rules of the ancient Sophists esteemed by them as the best method of confuting error, *ib.* their works destitute of probity, moderation, and prudence in vi cent. 131; how far they may be considered as worthy of an attentive perusal in vii cent. 182; few engaged in essential points of religion in viii cent. but confined to the disputes about image-worship, 259; prevented in ix cent. by intestine divisions from opposing the common enemies of their faith, 332; scholastic method of disputing introduced among them in xi cent. 552; and flourishes in xii cent. iii. 99; more numerous than respectable in xiii cent. 254; few worthy of notice in xiv cent. 367; many eminent among them in xv cent. 456.

Controversies, private in xvi cent. v. 335, 336 and [*x*].

Controversy, concerning the Millennium, i. 284;—the baptism of heretics, 285; Meletian, 384; Arian, 387; between Jerome and Vigilantius, ii. 51, 52; concerning the three chapters, what and how terminated, 134, 135; relative to image-worship, with its origin and progress in viii. cent. 259, 267; about the derivation of the Holy Ghost, 268, 338; concerning images, among the Greeks, 332; and among the Latins in ix cent. 335; the Eucharist, begun by Pascasius Radbert, 339; and predestination, and grace, 343; the words *Trinu Deitas*, 348; the birth of Christ, 349; universal ideas, begun in x cent. 396; the Eucharist and predestination, and grace, subsides, and the reason, 418; fourth marriages, with the divisions occasioned by it in the Greek churches, but terminated by Constantine Porphyrogeneta, 425, 426; about the use of unleavened bread in xi cent. 556; relative to Martin bishop of Limoges, if worthy of an apostleship, 571; to the God of Mahomet, iii. 102; to the immaculate conception of the Virgin Mary, 105; and [*h*]; concerning the worship of Christ's blood, 457; the presence of Christ's body and blood in the Sacrament, between the Reformers in xvi cent. iv. 62, 63; the use of reason in religion in xvii cent. v. 429; and reducible to two questions, *ibid.* by whom this was opposed, and how mitigated, 430.

Controversy, adiaphoristic, or about matters indifferent, between Melancthon and Flacius in xvi cent. iv. 313 and [*s*]; the two questions discussed gave rise to the dispute about the necessity of good works, 311 and notes.

- Controversy, synergistical, iv. 313 and [a] ; principal champions in it, 314.
- Conventual brethren, who, iii. 353.
- Conversions, in iv cent. the causes of, considered, i. 340 ; in v cent. to what owing, ii. 10 ; in ix cent. the nature of, and views, 280 ; traces of idolatry among the converted, accounted for, 281.
- Conversion of Jews and Moors in Spain, in xv cent. by force, iii. 386.
- Copiatæ, their office in the church, i. 267, 268 and [t] in fine.
- Copts, in Africa, their aversion to the church of Rome in xvii cent. v. 258.
- Corbinian, a zealous missionary among the Germans in viii cent. ii. 207.
- Cordt, Christian Bartholomew de, a patron of Bourignon's doctrine, and account of, v. 316.
- Cornelius, Anthony, one of the founders of the collegiants, an account of, v. 507.
- Corrupticolæ, who, ii. 147 ; their opinions concerning Christ's body, 148.
- Cortesius, Paulus, his commentary on Proverbs, iii. 454.
- Cosmas, bishop of Jerusalem, his character, ii. 246.
- Council, general, one very much desired in xvi cent. iv. 100 ; why retarded by pope Clement VII. 101 and [i] ; who eludes his promise, and dies, ib. and [k] ; his successor Paul III. inclined to call one, proposes to assemble it at Mantua, and why protested against by the Protestants, who draw up the articles of Smalcald, 102 and [l, m].
- Councils, if any in i cent. i. 107 ; whether that of Jerusalem was one, ibid. [m] ; their origin among the Greeks, 178 ; soon become universal, ibid. increase the power of the bishops, ibid.
- Councils, œcumenical, when first established, i. 374 ; what so called, 348 ; their power diminished by pope Alexander III. iii. 67.
- Courayer, Dr. remarkable anecdote concerning him, and good character, vi. 71.
- Cranmer, archbishop of Canterbury, an account of, iv. 422.
- Crautwauld, Valentine, assists Schwenfeldt against Luther, iv. 302.
- Crellius, minister at the Saxon court protects the Crypto Calvinists in xvi cent. iv. 336 ; suffers death, 337 and [m].

- Crellius, Samuel, (professor of theology among the Socinians) differs from Socinus, and whence called the Artemonite, v. 505 [*u*] ; dies at Amsterdam, vi. 39.
- Crescens, his virulent efforts against Christianity, and particularly against Justin Martyr, i. 164.
- Cromwell, state of the church under him in xvii cent. v. 408 ; attached to no particular sect, *ibid.* favours the Independents in order to balance the Presbyterians, 409 and [*t*] ; tolerates all sects but Episcopalians, *ibid.* resolves at first to suppress the Quakers, but afterwards is obliged to desist, 469.
- Cross, if one of the Trinity can be said to have suffered on it, debated, ii. 137 ; how made a proof of innocence in ix cent. ii. 361 and [*i*].
- Crown and rosary of the Virgin an institution in x cent. ii. 429 ; and what, *ibid.*
- Crump, Henry, attacks the Mendicants in xiv cent. iii. 321.
- Crusades, holy wars. See Wars.
- Cuiper, Francis, opposes Bredenburg's sentiments in favour of Spinoza's doctrine, and controversy thereupon, v. 509 ; his writings, and an account of, *ibid.* sub not. [*z*].
- Cusa, Nicholas de, his works, iii. 442 and [*q*] ; labours to reform the schoolmen in xv cent. 454.
- Cyprian, bishop of Carthage, opposes the re-admission of the lapsed in the persecution under Decius, and gains his point, i. 251 ; suffers martyrdom under Valerian, 253 ; a character of his works, 271 ; opposes the imperious measures of Stephen bishop of Rome, 286.
- Cyriac, of Ancona, introduces a taste for coins in xv cent. iii. 395.
- Cyril, bishop of Jerusalem, his character and works, i. 358 ; admired for his catechetical discourses, 370.
- Cyril, bishop of Alexandria, his character, ii. 34 and [*g*] ; Commentaries on the Scriptures, 42 and [*d*] ; anathematizes Nestorius twelve times, 68 ; presides at the council of Ephesus, *ibid.* condemns Nestorius, *ibid.* how blameable in the Nestorian controversy, 69, 70 and [*p*] ; anathematized at Ephesus by John of Antioch, 71.
- Cyril, patriarch of Constantinople, his character, v. 249 ; favourable to Rome in xvii cent. *ibid.* and [*f*] ; is put to death, 250.

D

- Damascenus, John**, his concise and comprehensive view of Aristotle's doctrines, ii. 217; is followed by many in the study of this philosophy, *ibid.* his character, 246; Commentary on St. Paul's Epistles, 250; systematic works, 257; polemic writings, 259.
- Damianists**, a sect in vi cent. ii. 150; their founder Damian, bishop of Alexandria, *ibid.* doctrine of the Trinity, *ibid.*
- Damien, Peter**, his character, ii. 541; moral, 551; and controversial works, 552.
- Damila, Nilus**, a zealous advocate for the Greeks against the Latins in xiv cent. iii. 360.
- Dancers**, a sect in xiv cent. iii. 382 and [*k*].
- Danhaver, John Conrad**, opposes Rheinboth in his opinions in xvii cent. v. 336.
- Daniel, Gabriel**, defends the Jesuits, iv. 213 [*z*].
- Dante**, his character, zeal, and success in restoring the purity of the genuine eloquence of the Latins in xiv cent. iii. 307.
- Dantzic**, small Socinian sect founded at, in xvi cent. iv. 499.
- Dantzigers**, (or Prussians), a sect of the reformed Anabaptists, and why so called, v. 492 and [*h*].
- Darensis, Johannes**, his explications of the pretended Dionysius, ii. 258.
- Davides, Francis**, propagates Socinianism in Transylvania, iv. 497; adopts the doctrine of Budæus about Christ, 509; his imprisonment and death, 510 and [*u*].
- Davidists**, (David Georgians), a ridiculous sect in xvi cent. iv. 465; impiety of the founder, why exaggerated, 466; some remains of them in Holstein, Friesland, and other countries, 467.
- Deaconesses**, in the primitive church, their office described, i. 104.
- Deacons**, of the church at Jerusalem, their office described, i. 103; if the young man who carried out Ananias and Sapphira belonged to this order, *ibid.* [*h*].
- Decius**, the dreadful persecution under him, and consequences, i. 249.
- Decretals, forged**, procured by the pontiffs, to establish their supremacy in ix cent. ii. 305 and [*z*]; 336 and [*a*]; a collection of them made in xiii cent. by Raymond of Pennafort, iii. 163 and [*i*].
- Deists**, promote their principles with impunity under Crom-

- well in xvii cent. and their chiefs, v. 410; account of them in xviii cent. their notions, and principal writers, vi. 8; essential religion, its author and refutation, 9 and [n].
- Deities, Heathen, who admitted to this honour, i. 25, 26 and [m].
- Delft, assembly of the Dutch clergy held at, by which every candidate for orders is obliged to declare his abhorrence of Cartesianism, v. 424.
- Demiurge, of the Eastern philosophers, who, and his character, i. 90.
- Denmark, converted to Christianity in ix cent. ii. 276; and confirmed in it in x cent. 378; the rise and progress of the Reformation in xvi cent. iv. 99, 102.
- Derusi, or Drusi, an account of, in xiii cent. iii. 144 [z].
- Des Cartes. See Cartes.
- Desiderius, Bishop of Cahors, his epistles, ii. 175.
- D'Espence, an eminent expositor in xv cent. iv. 201.
- Devay, Matthias, with others, introduces the doctrine of the Swiss churches into Hungary and Transylvania, iv. 392.
- Deurhoff, William, accused of a propensity to Spinozism, his notions and works, vi. 36.
- Dezius, his absurd attempt to prove no difference between the council of Trent and the confession of Augsburg, v. 127 and [w].
- Diadochus, a moral writer in v cent. his works, ii. 47.
- Didymus attacks the whole body of Heretics in iv cent. i. 373.
- Dinant, David of, a great admirer and disciple of Amalric, his fundamental principle, iii. 288.
- Dioceses, their origin, i. 106.
- Diocletian, persecution under, how procured, i. 314; the causes and horrid severity, 316 and [f]; brings the affairs of the Christians to a dangerous crisis, 317.
- Diodorus, bishop of Tarsus, an account of, i. 360; his interpretation of the Scriptures, 368.
- Dion Cassius, an eminent rhetorician in iii cent. i. 259; combats barbarism, *ibid.*
- Dionysius, bishop of Alexandria, the Great, so called from his great erudition and moderation, i. 271 and [a]; his moral writings, 280.
- Dionysius, the Areopagite, a Greek fanatic under that name, in iv cent. i. 376; the success of his gloomy notions, *ibid.* and [n].
- Dionysius, pretended Areopagite, his works, ii. 130; pane-

- gyrics on him, 330 ; his writings translated by the order of Lewis the Meek, *ibid.* and [*u, w*] ; life by Hilduin, 331.
- Dionysius, the Little, his works, ii. 122. 130.
- Dionysius, the Geographer, when he lived, ii. 492.
- Dionysius, chief of the Mystics, an account of, iii. 455.
- Dionysius, the Carthusian, attempts an association between the Mystics and Schoolmen in xv cent. iii. 456.
- Diopatra, a dialogue between the body and the soul, by Philip the Solitary, an account of, iii. 98.
- Dioscorus, an account of, ii. 85.
- Dippellius, John Conrad, a Hessian divine, his fanaticism and insolence, v. 327 ; character of him and his writings, 328 and [*q*].
- Disciples, LXX. their authority and office, accounts of uncertain, i. 96 ; their commission extended only to the Jews, *ibid.*
- Discords, between Greeks and Latins, seeds sown in vii cent. ii. 183.
- Divines, Belgic, declare war against the form of concord, 348 ; adopt the sentiments of Voet, and assist him in his controversy with Des Cartes in xvii cent. v. 423.
- Divines, biblical, their state in xiv cent. iii. 363, 364.
- Divines, didactic, in xiv cent. both Greek and Latin, adopt the rules of the Aristotelian philosophy in their writings, iii. 363.
- Divines, Mystic, in xiv cent. an account of, iii. 365, 366.
- Divines, Polemic. See Controversial writers.
- Divines, Saxon, adopt in appearance the opinion of Augustus, elector of Saxony, and his followers, in xvi cent. iv. 327, 328 and [*w*] ; but endeavour to abolish it, *ibid.* convened at Torgaw ; some imprisoned and banished, *ibid.* and [*x*] ; attack Calixtus, v. 304 ; their malicious conduct after his decease, 305 ; draw up a new creed, 306.
- Divinity, systematic, none to be met with in ii cent. i. 187.
- Doctors, Christian, a famous division of into two classes in xii cent. iii. 92 ; their manner of expounding scripture, *ibid.* oppositions from both sides, with the effects, 93, 94.
- Doctors, Lutheran, corrupted by the stratagem of the Jesuits, iv. 292 ; never attempted to give a regular system of morality, 293 ; favourite maxim among them, v. 291 and [*w*].
- Doctors, Swiss, write against the form of concord, iv. 332 ; aim to reduce all churches under one form of ecclesiastical government, 342 ; are far from adopting the doctrine of pre-

- destination, 353 ; endeavour to reconcile the Puritans and Church of England, 421.
- Doctrine, secret, among the ancient Christians, in what it consisted, i. 119.
- Doctrine, Fathers of the Christian, in France and Italy, founded in xvi cent. by Cæsar de Bus, iv. 187.
- Dodwell, Henry, his works in defence of the Non-juring Bishops, an account of, v. 419 and [l].
- Dolet, a supposed infidel in xvi cent. iv. 143.
- Dominic, his zeal in extirpating error, and destroying heretics, iii. 195 ; founds an order of monks, 196 ; dies at Bologna, *ibid.*
- Dominicans, an order of monks, founded in xiii cent. iii. 195 ; the vow of absolute poverty is imposed on them by their founder, 196 ; some sent into England, found monasteries, and are known there by the name of Black Friars, 197 ; called Jacobins in France, with other appellations, *ibid.* [r] ; esteemed by the Popes, with the eminent services done to the latter, 199 ; dispute between them and the university of Paris, 201 ; its decision in their favour by the Pope, 202 and [k] ; warmly opposed by St. Amour, *ibid.* erect their first court of inquisition at Toulouse, 270 ; deny that Dominic founded this tribunal, *ibid.* [g] ; model it after the tribunal of Penance, 272 ; deprived of their ancient honours, and how long, 370 and [n] ; the cruel and impious fraud practised by them at Bern in xvi cent. iv. 18 and [k] ; discovery and fate of the actors, *sub fin.* not. greatly instrumental in obtaining the condemnation of Luther, 22 ; their doctrine of the sacraments, what, 215 [b].
- Domitian, persecutes the Christians, and why, i. 62 ; the martyrs, who, *ibid.*
- Donatists, rise of the controversy with, i. 402 ; whence so called, *ibid.* and [c] ; their dispute with Cæcilianus, 403 ; their appeal to Constantine against him, 404 ; the cause determined against them in two councils, 405 ; their invectives against Constantine, who determines in favour of Cæcilianus, and the consequences, 406 ; their state under Julian and Gratian, 408 ; the two causes of their decline, 409 ; the principal crime they are charged with, *ibid.* ; their defeat in the reign of Honorius, ii. 58 ; and suppression, 142.
- Dorotheus, abbot of Palestine, his ascetic dissertations, ii. 174 ; moral works, 180.
- Dort, synod of, in which the doctrine of Arminius is con-

- demned, v. 367 ; its decisions treated with contempt in England, 369 ; and neglected among the Reformed in France, 370 ; disliked by King James I. and the English clergy, 389. .
- Dositheus, a Samaritan impostor, improperly called a heretic, i. 139, 140 and [*u*].
- Doxopatrius, eminent for his knowledge in ecclesiastical polity, ii. 540.
- Druthmar, Christian, his Commentary on St. Matthew, ii. 315.
- Dudith, his character, iv. 486 [*u*].
- Dulcinus, an eminent fanatic in xiii cent. iii. 291 ; the leader of the sect of the apostles, *ibid.* his death, 292.
- Dunbar (Lord Treasurer), procures the famous act of the assembly of Scotland in favour of episcopacy, under James I. of England, v. 388, sub not. [*f*].
- Dungal, an Irishman, his great character, ii. 294 ; writes in defence of images, 338.
- Dunkelsphul, Nicholas, his zeal in reforming the monks in xv cent. iii. 433.
- Dunstan of Glassenbury, his character and works, ii. 415 and [*p*].
- Duræus, John, his pacific exploits, v. 275 ; great character, *ibid* ; some of his tenets, 276 ; propensity to the sentiments of the Mystics and Quakers, 278.
- Durandus, William, an account of, iii. 240.
- Durandus, of St. Portion, a polemic divine in xiv cent. iii. 360.
- Dursians, Duruzians, a sect which inhabits mount Libanus, iv. 254 ; their origin and religion uncertain, *ibid.* and [*f*].
- Dutch, their schemes for propagating their doctrine in the East Indies, v. 40 ; zeal for spreading the gospel truths in the American province, how obstructed and success in Surinam inconsiderable, 50 and [*u, w*] ; sects among them in xvii cent. 434.
- Duytz, Rupert, his great character, iii. 78 ; an eminent expositor in xii cent. 87 ; refutes the Jews, 99 ; his sentiments of the Eucharist, and other religious contests, 104.

E

- East, the remains of ancient sects, in xvi cent. iii. 266.
- Easter, disputes in ii cent. about the time of keeping it, i.

- 207; occasion and progress of them, *ibid.* they prevail principally between the Asiatics and Romans, 209; hence is drawn a striking argument against the supremacy of the bishop of Rome, 209 and [*w*]; the progress of this dissension stopped by the prudence of Irenæus, and the Asiatic Christians, letter, *ibid.* the celebration made the same through all Christian churches, by the council of Nice, 210.
- Ebionites, a sect of heretics who lived in ii cent. i. 46; their origin, 213; Gospel, *ibid.* and [*e*]; whence they derived their name doubtful, 214; their tenets very dangerous, *ibid.* 215 and [*i, k*].
- Eccard, Henry, a brother of the Free Spirit, a man of great erudition and family in xiv cent. iii. 379.
- Echellensis, Abraham, his pacificatory attempts to reconcile the Greek and Latin churches in xvii cent. v. 247.
- Eckius, one of the first adversaries of Luther, iv. 35; his dispute with Carlostadt on the power and freedom of the human will, and with Luther on the power of the Pope, 44 and [*c*]; urges Leo X. Pope, to excommunicate the latter, 50 and [*n*]; his dispute with Melancthon at Worms, 107.
- Eclectics, philosophers, their order established at Alexandria, and whence their rise, i. 37; how different from those philosophers of this name in the time of Ammonius, 171; who prefer Plato to all others, 173.
- Eclectics, philosophers, so called in xvii cent. v. 95; method, *ibid.* most famous among them, *ibid.*
- Ecthesis, edict published by the emperor Heraclius in ix cent. ii. 192; received in the East, but rejected by Pope John IV. *ibid.*
- Eginard, abbot of Selingestat, his character, ii. 292; author of the life of Charlemagne, 314; admired for the beauty of his diction, and elegant perspicuity of style, *ibid.*
- Egyptian, sect of Gnostics, their notions, i. 216; different from the Asiatic Gnostics, and in what, with their various leaders, 223.
- Elcesaites, an heretical sect in ii cent. and their founder, i. 216.
- Elfric, archbishop of Canterbury, his character and works, ii. 415, 416 and [*q*].
- Eligius, or Eloi, bishop of Limoges, his works, ii. 175; account of a good Christian in vii cent. 176.
- Elipand, archbishop of Toledo, his heretical tenets, ii. 255 and [*k*].

- Elizabeth, of Schonauge, the Prophetess in xii cent. iii. 83.
- Elizabeth, Queen, her character and religious establishment, iv. 107; her propensity to Romish usages considered, iv. 374 and [*l*]; oppresses the Puritans, 375; her opinion concerning church government, 401 and [*x*].
- Elizabeth, Princess Palatine, shows favour to the Labbadists in xvii cent. v. 511; her taste for fanaticism, and account of, *ibid.* [*c*].
- Elliot, John, his success in converting the Indians, and character, v. 48.
- Elmacin, George, an historian, who wrote the history of the Saracens in xiii cent. iii. 150.
- Elxai, and followers, an account of, i. 216.
- Emperors, Christian, their severity against Paganism in iv cent. why levelled against the multitude, i. 334.
- Empire, Roman, its state at Christ's birth, i. 19; the nature of its government considered, 20; its extent advantageous to Christianity, *ibid.* enjoys peace at the time of Christ's appearance, and the necessity for such a tranquillity to the success of the gospel, 21.
- Empire, eastern, its decline in viii cent. through intestine divisions, and the invasion of the Turks, ii. 213; in xv cent. with the causes, iii. 389.
- England, its advantages for literature in vii cent. due to Theodore of Tarsus, ii. 167 and [*e*]; learning promoted in ix cent. by Alfred, 290; the study of the sciences encouraged by William the Conqueror, 460; some nuns here in xii cent. iii. 72; renounces the opinions of Calvin, relative to the divine decrees, iv. 343; court of Rome fails in its attempts against it, v. 117, 118; private enemies of Christianity here in xviii cent. with some mistakes rectified, vi. 7, 8, 9 and [*l, n*].
- English send missionaries into America in xvi cent. iv. 142; obstinately reject the plan of Geneva, 404; dissensions, and two parties thereupon, *ibid.* this schism how prevented from extending to the Reformed abroad, and maxim laid down for this purpose, *ibid.* 405 and [*b*]; their missions in America, v. 45; particularly Independents and Puritans, 46.
- Eunodius, bishop of Ticinum, his adulatory apology for Symmachus the Roman pontiff in vi cent. and its consequences, ii. 116 and [*c*], and 122; his works, 130.
- Eon, a fanatic in xii cent. iii. 129; his frantic notion of being the future judge of mankind, *ibid.* a reflection on the sentence passed on him, 130.

- Ephesus, third general council, condemns Nestorius, ii. 68; the doctrine concerning Christ established at this council commonly received among Christians, 69; what judgment impartially must be made concerning this controversy, *ibid.* 70 and [*p, q*].
- Ephesus, council there, why called the assembly of robbers, ii. 77; the acts of this council annulled by a council at Chalcedon, 78.
- Ephraim, the Syrian, his character, i. 359, 360 and [*d*].
- Epictetus, an ornament to the Stoics, i. 167.
- Epicureans, their principal doctrines what, i. 33 and [*d*]; why held in the greatest esteem, 167.
- Epiphanius, his character and works, i. 359 and [*a*].
- Episcopacy, acquires strength from the councils, i. 178; triumphs in England under James I. v. 386, 387 and [*f*]; introduced into Scotland by archbishop Abbot's councils, 388. sub not. [*f*].
- Episcopius, Simon, defends the Arminians at the synod of Dort, and his great character, v. 451; the first professor of divinity among the Arminians, 456; forms their doctrine into a regular system, 458 and [*z*].
- Erasmus, of Rotterdam, attacks the superstitions of the clergy and court of Rome in his writings, iv. 9; character of his Latin New Testament and Paraphrase, 201.
- Eremites, hermits, their character, i. 380, 381 and [*u*].
- Ernest, Justinian, his plan for propagating the gospel abroad, how prevented, v. 39.
- Ernest, of Hesse, changes his religion, and a reflection thereon, v. 137 and [*u*].
- Ernest, of Saxe-Gotha, his design of instructing the Abyssinians, by Abbot Gregory, who is shipwrecked, v. 260; afterwards by Wanselb, and how disappointed, *ibid.* [*x*].
- Essenes, a Jewish sect, an account of them, i. 43. 45.
- Ethelbert, king of the Anglo-Saxons, converted to Christianity in vi cent. ii. 97; his conversion the cause of many others being converted, *ibid.*
- Ethelbert, a monkish historian in x cent. ii. 395.
- Etherianus, Hugo, a vehement opposer of the Greeks in xii cent. iii. 100.
- Ethiopians. See *Abassines* and *Abyssinians*.
- Evagrius, an account of his Ecclesiastical history, ii. 121.
- Evangelists, to whom this title is due, i. 95.
- Eucharist, controversy in ix cent. concerning Christ's presence, ii. 339; no fixed opinion concerning this doctrine in

the Latin churches, 342; the cause of an imaginary heresy called Stercorianism, 343; how explained in x cent. 418 and [t]; revived in xi cent. 558; the nature and manner of Christ's presence not determined by the Romish church, 559; sub fin. not. doctrine of transubstantiation introduced in xiii cent. iii. 243; rites instituted in relation to it, 261; the bread in it deified, according to the expression of the Romanists, *ibid.* the opus operatum in it, what, iv. 215 and [b]; frequent celebration of it, a subject of debate in the Romish church, 216.

Eucherius, bishop of Lyons, a good moral writer in v cent. ii. 36.

Euchites, See *Massalians*.

Eugenius, III. Pope, his good character, and the troubles he underwent, iii. 51.

Eugenius, IV. Pope, calls the council of Basil, iii. 419; dislikes their proceedings, and attempts in vain to dissolve it, 423; assembles a council at Ferrara, *ibid.* and removes it to Florence, 424; is deposed by the council of Basil, *ibid.*

Eugippus, a writer of the lives of the saints, ii. 130.

Eulogius, of Antioch, a polemic writer in vi cent. ii. 120.

Eusebius answers Hierocles' works against Christianity in iv cent. i. 334.

Eusebius, bishop of Cæsarea, his character, i. 357; if an Arian, *ibid.* and [s]; writes an apology for Origen, 390.

Eustathian, troubles, i. 385; the leader of this sect, chargeable with fanaticism, *ibid.*

Eustathius, bishop of Antioch, his writings lost, i. 360.

Eustathius, bishop of Thessalonica, his commentaries on Homer, iii. 27. 77.

Eustratius, his works and character, iii. 76.

Eutyches, his sentiments concerning Christ, and supposed tenets, ii. 75 and [a]; is excommunicated, and deposed by Flavianus, on account of his principles, 76; appeals to a general council, and is acquitted in a council at Ephesus by Dioscorus, *ibid.*

Eutychian sect, its rise in v cent. ii. 75; doctrine opposite to Nestorianism, but equally prejudicial to Christianity, *ibid.* its state in vi cent. 144.

Eutychius, bishop of Alexandria, his zeal for advancing learning, ii. 393; his character and works, 414, 415 and [t].

Exarchs, the nature of their office, i. 349.

Excommunication, necessary in the infancy of the Christian church, i. 120; irreversible after the second exclusion, *ibid.*

the nature and extent of it in viii cent. ii. 228 and [p]; warm contest about it in xvi cent. by whom excited, and the divisions it produced, iv. 445.

F

Fabricius, John Lewis, opposes the endeavours of Lubieniccus to settle the Socinians in the Palatinate, v. 502; his candid sentiments relative to the importance of the controversy between the Lutherans and Roman Catholics, and controversy occasioned by them, vi. 27.

Facundus, his works, ii. 122.

Fanatics, many infect the Greeks in xii cent. iii. 107; disputes between some and Luther, in xvi cent. iv. 297; their leaders, ib. excite tumults, ib. and [d]; embrace the communion of the Mennonites, 298.

Farel, his works, iv. 122.

Farnovians, a sect of Socinians in xvi cent. iv. 511.

Farnovius (Faraesius), founder of the Farnovian sect, iv. 512; his tenets and eminent disciples, *ibid.* separates from the Unitarians, *ibid.*

Fasting, when introduced into the Christian church, i. 130; considered as a security against the power of dæmons, 293; the manner of observing this custom in iv cent. 398.

Fathers, Apostolic, their general character, i. 114; the merit of their moral writings examined, 191; remarkable veneration paid to them, and to all theological writers of the first six centuries, ii. 256.

Faulcon, Constantine, minister to the king of Siam, his character, v. 17; invites the French there secretly, 18; is put to death with the king his master, *ibid.* and [r].

Felix II. bishop of Rome, deposes and excommunicates Acacius, bishop of Constantinople, ii. 83; articles alleged in defence of this proceeding, and the true reasons, *ibid.*

Felix, bishop of Urgella, his heretical doctrine of Christ, ii. 255 and [k], and 274; is condemned in several councils, *ibid.* retracts his errors, and the sincerity of his recantation examined, *ibid.* his followers called Adoptians, 275.

Felix V. (Duke of Savoy) elected anti-pope by the council of Basil, iii. 421; resigns, 427.

Fenelon, archbishop of Cambray, defends Madam Guyon against Bossuet, v. 236; adopts several of her tenets in a book which he published, 237 and [q]; and which is afterwards condemned at the instigation of Bossuet, with Fene-

- Ion's conduct hereupon, 238 and [r]; his singular sentiments of the public religion of his country, vi. 70.
- Ferrara, council of, held by Eugenius IV. in xv cent. iii. 423; removed to Florence, 424; endeavours to reconcile the Greeks and Latins, 425.
- Festivals, the increase of, in iv cent. with the cause, i. 398; abuse of them, *ibid.* their number in vi cent. ii. 140; seem to be instituted after a pagan model, *ib.* one instituted in remembrance of all departed souls, in x cent. at the command of Odilo, abbot of Clugni, ii. 428.
- Ficinus, Marsilius, an ornament to the Platonics in xv cent. iii. 456; attempts an union between the mystics and schoolmen, *ibid.* his polemic work, *ibid.*
- Fifth-monarchy men, their rise, character, and notions in xvii cent. v. 410.
- Finlanders, converted to Christianity, and by what means, in xii cent. iii. 3; the severity of the founder of their church, and his unhappy fate, 4.
- Firmin propagates the gospel in viii cent. and his sufferings on that account, ii. 207 and [f].
- Fisher, Samuel, assists Fox in reducing Quakerism to a kind of regular form, and his character, v. 471. 478.
- Flacius, Matthias, his *Centurie Magdeburgenses*, iv. 280; glossary and key to the Scriptures. 288; disputes with Melancthon, 311; defends the doctrine of Luther, and excites divisions in the church, 314; his contest with Strigelius, and some particulars of it, 316, 317; consequences of his imprudence and obstinacy, 318.
- Flagellantes, rise and account of this absurd sect in xiii cent. iii. 244, 245 and [r]; suppressed, 245; but revive in the following cent. 381; their impious tenets, *ibid.* a new sect of them in xv cent. 467; many suffer from the inquisition. 468 and [o]; the sum of their doctrine, *ibid.* [o].
- Flavianus, bishop of Constantinople, beat to death in the second council of Ephesus, ii. 76 and [b, c].
- Flemingians, a sect of Anabaptists in xvi cent. iv. 447; maintain Menno's doctrine relative to the incarnation, 456, 457 and [d]; the refined Anabaptists so called, v. 492.
- Florence, council at, summoned by Eugenius IV. iii. 424; attempts to reunite the Greek and Latin churches, and fraudulent practices at it, 426 and [k]; terminates these quarrels only for a short time, 427.
- Florinians, a sect in ii cent. their founder and tenets, i. 233 and [z].
- Florus, a poet in ix cent. ii. 292; as also a commentator, 327.

- Fludd, Robert, defends the philosophy of Paracelsus, iv. 284 and [t], v. 79 and [g]; attacked and refuted by Gassendi, 81.
- Forbes, William, his pacific councils and character, v. 129 and [a].
- Forer, employed to write against the Protestants and confession of Augsburg in xvii cent. v. 105 and [o].
- Fortunatus, his character, ii. 123.
- Fox, George, his strange behaviour and exhortation, when called before the civil magistrate, whence his followers were called Quakers, v. 466; founder of that sect, and character, 467 and [i]. See Quakers.
- France, the flourishing state of learning there in xi cent. ii. 459, 460; spiritual libertines get footing there in xvi cent. iv. 415.
- Frankfort, a council assembled by Charlemagne in viii cent. ii. 266; the decrees of the second Nicene council rejected, 267; the worship of images unanimously condemned, *ibid.* the proceedings of this council sufficient to prove the lawfulness of dissenting from the pope at that time, who is charged with error, *ibid.*
- Francis, founder of the Franciscans, his extraordinary change of life and manners, iii. 197, his notions of the essence of religion, and character, 198 and [w]; his stigmas what, and the credit given to them by the popes, 335 and [i]; Book of Conformities with Jesus Christ, 336, 337 and [k].
- Francis I. king of France, abrogates, in xvi cent. the Pragmatic sanction, and institutes the concordate, iv. 14 and [g, h].
- Franciscans, an order of friars, their rise in xiii cent. iii. 198; why called friars-minors, *ibid.* and [u, w]; held in great esteem by the popes, and their services to the popes, 199 and [x], 200 and [y]; divisions early among them, and highly prejudicial to the papal power, 205; intestine quarrels and how occasioned, 206; but mitigated, 207; spiritual, their increase, and new troubles excited, 215; the miseries the spiritual undergo, and their opposition to the church of Rome and accounts of them imperfect, 220, 221 and [m]; impiously assert their founder to be a second Christ in xiv cent. 335; deliberations for re-uniting the spirituals to the brethren of the community, or less rigid Franciscans, by Clement V. 338; their quarrel with John XXII. pope, 346; their invectives against papal authority, and patronized by Lewis of Bavaria against the pope, 349; peace concluded

between them and the pope, 350; condemn the Fratricelli and Tertiaries, who reject the authority of the pope, 351; division of this order into the Conventual and the brethren of the Observation, 353, 354; reformation among them in xvi cent. iv. 183.

Franks, their kingdom founded in Gaul in v cent. ii. 6; conversion, 7; their empire in Greece in xiii cent. and continuance, iii. 135.

Franks, European so called by the Indians, v. 12 and [*l*].

Fratricelli, their origin in xiii cent. iii. 222 and [*n*]; are an order of the Franciscans, separated from the grand community of their order, *ibid.* rigorously observe their founder's laws, declaim against the corruption of the Romish church, and her pontiffs, and foretel a Reformation, *ibid.* how they differed from the Spirituals of the order, *ibid.* 223 and [*o*]; their esteem for Celestine V. and why, *ibid.* deny the legality of the elections of Boniface VIII. and other successors who oppose them, *ibid.* accounts of them confused and imperfect, 224 [*p*]; enormities among them in xiv cent. 337; their abolition ordered by Pope John XXII. 340; many of them burned for opposing the pope's orders, 342, 343 and [*w*]; persecuted again in xv. cent. 435, 436 and [*a*]; they in return put some inquisitors to death, 437.

Freculph, an historian in ix cent. ii. 292. 315.

Fredegarius, an historian in vii cent. ii. 175.

Frederic I. (Barbarossa), emperor, his resolution to support the dignity of the Roman empire, and restrain the authority of the church, iii. 52; rejects the insolent order of Pope Adrian IV. *ibid.* enacts a law to prevent transferring fiefs without the consent of their superior lords, 53 and [*n*]; supports the election of Calixtus III. in opposition to Alexander III. 55; concludes a treaty with Alexander, *ibid.* the servile submission he is said to have paid this haughty prelate doubted, *ibid.* and [*r*].

Frederic II. his delay in an expedition against Palestine in xiii cent. iii. 136; excommunicated and the reason, *ibid.* and [*k*]; concludes a truce with the sultan of Egypt, and takes possession of Jerusalem, 137; is crowned king, *ibid.* charged with impiety, but the evidence not sufficient, 146; zealous in promoting literature, 151; founder of the academy at Naples, *ibid.* encourages the study of Aristotle, and how, 158 and [*x*].

Frederic the wise, elector of Saxony, espouses the cause of

- Luther, in opposition to the order of Leo X. pope, iv. 36.
- Frederic III. elector palatine, patronizes the Calvinists in Germany, iv. 366 ; obliges his subjects to embrace their tenets, *ibid.* and [y] ; his son restores Lutheranism, *ibid.*
- Frederic, duke of Holstein, his clemency to the exiled Arminians in xvii cent. who build the town called Frederickstadt, and form a colony there, v. 455.
- Frieslanders, a sect of Anabaptists, account of, v. 50.
- Fronto's wretched attempts against Christianity in ii cent. i. 164.
- Frumentius, the success of his ministry among the Abassines in iv cent. i. 327 ; is consecrated their first bishop, 338.
- Fulbert, bishop of Chartres, his character, ii. 541.
- Fulgentius, attacks the Pelagians and Arians with great warmth in vi cent. ii. 121 ; his treatise on fasting, 130.

G

- Gal, St. propagates the Gospel in vii cent. among the Suevi and Helvetii, ii. 154.
- Galanus, attempts to unite the Greek and Romish churches in xvii cent. v. 24. ; his work for that purpose, *ibid.* [d].
- Galenists, a sect of the Waterlandians, their rise and history in xvii cent. v. 496.
- Galerius, Maximian, deposes Dioclesian, and assumes the empire of the east, i. 317 ; the sufferings of the Christians under him, 318 ; having persecuted the Christians in the most horrid manner, orders the persecution to be stopped, 319.
- Galilei, the astronomer, his fame, v. 71 ; imprisoned for adopting the sentiments of Copernicus, 180.
- Galic pontiffs, diminution of papal power under them, iii. 316 ; their schemes to acquire wealth, 317.
- Gallienus, state of the Christians under him, i. 253.
- Gallus, persecution under him, i. 253.
- Gamaliel, patriarch of the Jews, his cruelty to the Christians in v cent. ii. 15.
- Gassendi, an eminent philosopher in xvii cent. v. 72 ; his philosophy and character, 81 ; attacks Aristotle and his followers, *ibid.* and [i] ; also Fludd and the Rosacruzians, *ibid.* his wise method of philosophical investigation, 82 ; why the chief adversary of Des Cartes, 85 ; accurate abridgment of his philosophy by Bernier, 86 [m] ; has not many followers,

- yet the few he had very eminent, and particularly in England, *ib.* mathematical sect, its progress, 91; favourably received in Britain by Boyle, Sir Isaac Newton, and others, 92, 93 and [*s*].
- Gaul, by whom converted, and churches when established there, i. and 150 [*k*].
- Gaul, Narbonne, rise of the inquisition there in xiii cent. iii. 267 and [*z*].
- Gauls, learning among them, i. 94; the gospel preached among them with great success, by Martin bishop of Tours, in iv cent. i. 339.
- Gebhard, archbishop of Cologne, discovers a propensity to Lutheranism, iv. 276; marries, is obliged to resign his dignity, and to fly his country, *ibid.* and [*k*].
- Geier, a Lutheran expositor of Scripture, in xvii cent. v. 296.
- Geneva, academy founded at, by Calvin, in xvi cent. iv. 359; mother of the Reformed churches, 360; consistory established at, 362; French Protestants enter into its communion, 367; acknowledged as a sister-church to England under Edward VI. 371; form of ecclesiastical government, 403 and [*z*]; which is rejected by the English under Queen Elizabeth, 404; lustre and decline of its academy, v. 366 and [*b*].
- Gennadius, writes against the Latins in xv cent. and his good character, iii. 440 and [*n*].
- Gentilis, Valentine, his heresy, iv. 477; suffers death at Bern, *ibid.*
- Gentilli, council at, in viii cent. about the derivation of the Holy Ghost, ii. 268.
- George, the Cyprian, a polemic writer in xiii cent. iii. 238.
- George, David, founder of the Davidists in xvi cent. iv. 465; his character and impious tenets, 466; his body burned at the instigation of his son-in-law, by the council of Basil, *ibid.* and [*r*].
- Georgians, in Asia, converted to Christianity by a captive, i. 338; miserable state after the invasion of the Turks, iv. 240; small remains of religion amongst them, 241.
- Gerhard's Introduction to Joachim's Everlasting Gospel condemned, iii. 210; accounts of it erroneous, 211 [*w*]; impious doctrine, 213; throws an odium on the Mendicants, and is publicly burnt, 214 and [*y*].
- Gerhard, a ringleader of the fanatics of Munster, iv. 436.
- Gerhard, a judicious expositor of scripture in xvii cent. v. 295; his moral writings, 299.

- Germans, their conversion begun in ii cent. i. 149 and [f]; wholly converted in viii cent. by Winfred Boniface, ii. 204; what judgment to be formed of their apostles, 205, 206.
- Germans, a sect of Anabaptists in xvi cent. so called, iv. 447.
- Germanus, bishop of Constantinople, a zealous advocate for image-worship, ii. 246; is degraded on this account by the Emperor Leo the Isaurian, 262.
- Germany, many churches planted here in iii. cent. i. 247 and [c].
- Gerson, John, his great character, iii. 441; a zealous opposer of papal despotism, and the design of his writings to check superstition, *ibid.* and [c]; labours to reform the schoolmen in xv cent. 454 and [b].
- Ghost, Holy, its derivation, controversy concerning, in viii cent. 268; the origin of this dispute uncertain, *ib.* and [b]; debated in a council at Aix la Chapelle, and at Rome in the following cent. 338, 339; and the measures taken by the Latin churches on this account, *ibid.* and [h, i].
- Gilbert, bishop of London, his character as a commentator, iii. 87; surnamed The Universal, for his extensive erudition, *ibid.*
- Gildas, a writer in vi cent. his character, ii. 123.
- Girardin, Dr. Patrick Piers de, his remarkable discourse in the Sorbonne, relative to the project of union between the English and Gallican churches, vi. 90; writes to Archbishop Wake on this account, and the answer he receives, 91; is highly pleased with the answer, although written with a truly protestant spirit, 92; the correspondence is divulged, he is reprimanded by the abbé du Bois, and threatened with being sent to the Bastile, unless he delivers up all the letters that passed on this occasion, 105; continues a faint correspondence with Wake after Du Pin's death, but without effect, 107.
- Glassius, his sacred philology, v. 296; great character, 312 and [k].
- Glycas, a good historian in xii cent. iii. 27.
- Gnostics, whence their name, i. 133; prevailed in the apostolic age, and flourish under the Emperor Adrian, 134 and [s]; who comprehended under that name, *ibid.*; sprung from the oriental philosophy, *ibid.* the cause of many dangerous errors concerning the scriptures, 135; their impious opinions about Christ, and moral doctrines, 136; base methods used to support their tenets, 138; dissensions amongst them,

whence, *ibid*; their principles revived and adopted in iv cent. 427.

Godeschale, a monk of Orbais in ix cent. ii. 315; begins a controversy concerning predestination and grace, 313; his doctrine violently opposed by Rabanus Maurus, 344; is twice condemned, and inhumanly treated, *ibid.* his advocates, 346; tenets, and how represented, by his advocates and his opponents, 347 and [*p, q*], 348 and [*r*]; the judgment to be formed of this controversy, *ibid.* dispute with Hincmar about the hymn *Trina Deitas*, *ibid.*

Godfrey, duke of Lorrain, engages in the first crusade in xi cent. ii. 442; his great character, *ibid.* and [*r, s*]; takes Jerusalem, 444; is saluted with the title of king of Jerusalem, but declines accepting it, and why, *ibid.* 455 and [*r*].

Godofred, the Norman, having conquered Friesland, embraces Christianity in ix cent. ii. 284.

Gomar, Francis, opposes Arminius in his schism, v. 367; triumphs over him at the synod of Dort, yet gains no ground, *ibid.* his doctrine despised in England under James I. 389 and [*h*]; controversy with Arminius, whence it began, and by whom treated, 441 and [*c*].

Gonesius, introduces the heresy of Servetus into Poland, iv. 158 and [*k*].

Gorcomius, Henry, a scholastic writer in xv cent. iii. 443.

Goths, their conversion to Christianity, i. 246, 338; their invasion of the Roman empire, ii. 1; cruelty to the Christians in Gaul, 13.

Grace, various controversies concerning in v cent. ii. 93; Augustin's opinions concerning it, in explaining which his disciples are not agreed, *ibid.* and [*k*]; disputes about it in ix cent. and its unhappy consequences, 313, 344; a subject of controversy in xvi cent. iv. 219; contests about it in xvii cent. and hence the terms *sublapsarians* and *supralapsarians*, v. 366, 367.

Gradmontains, an order of monks, their rise in xi cent. ii. 532, 534 and [*f*].

Granianus' remonstrance to the emperor Adrian, in favour of the Christians successful, and by what means, i. 159.

Gras, Louisa le, founds the Virgins of Love, a female order in xvii cent. v. 175.

Gratian, a monk, composes an epitome of the canon law, iii. 35.

Greece, the state of learning there in i cent. i. 92; Romish missions, v. 246.

- Greek and Latin churches, schism between them unhappily revived in xi cent. ii. 553 ; its progress, 554 ; many attempts for a reconciliation in xiii cent. ineffectual, iii. 256, 257.
- Greek language, the study of it much frequented in xiii cent. iii. 155.
- Greeks, two emperors among them in xiii cent. iii. 134 ; their deplorable state after the invasion of the Turks, iv. 236, 237.
- Gregory Thaumaturgus, his works and miracles, i. 271.
- Gregory the Enlightener, converts the Arminians, i. 338.
- Gregory of Nazianzen and of Nyssa, account of them and their works, i. 359.
- Gregory the Great, sends Augustine with many Benedictines into Britain in vi cent. ii. 97 ; the success of his labours in the west, 99 ; dislikes the methods by which Christianity is propagated in his time, *ibid.* and [*m*] ; his literary character, 121 ; moral and religious character, 125 ; expositions, 127 ; institutes many superstitious rites, 138 ; his canon of the mass, 139 ; and stations, 140 ; is successful in his dispute with the Donatists, 142.
- Gregory of Tours, his character as a writer, ii. 123.
- Gregory Pisides, his works, ii. 174.
- Gregory II., pope, excommunicates and deposes Leo the Isaurian, ii. 262 ; his zeal for images, 263 and [*s*].
- Gregory III., pope, zealous for image worship, ii. 263 and [*s*].
- Gregory VII. (Hildebrand), pope, his election unanimously approved, ii. 489 ; his extraordinary character, *ibid.* 490 and [*n*], 491 and [*w*] ; aims at universal empire in church and state, and the methods used by him to accomplish this end, 492, 493 and [*y*] ; requires the subjection of France and Spain to the see of Rome, 494 ; his demands more regarded in Spain than in France and England, 495 ; the success they met with in other places, 496 ; his zeal for extending papal authority meets with the greatest success in Italy, and why, 498 ; decrees against simony and concubinage among the clergy, and the tumults they excite, 500, 503 and [*q*], 504 and [*r*] ; reasons for extirpating investitures, 515 ; dies and is sainted, 521 ; his moderate and candid behaviour to Berenger, 563 ; revokes an order of his predecessor Pope Nicholas II. *ibid.* and [*x*] ; his real sentiments of the eucharist, 565 and [*z*] ; his zeal for imposing the Romish ritual, and an uniformity of worship, on all the Latin churches, 573.

- Gregory IX., pope, excommunicates Frederic II. and why, iii. 136 and [*k*]; his charge of impiety against the emperor, 146; the calamities that arose from his ambition, 176; sends a copy of the charge to all the European princes, which is answered by the emperor, 177; drew immense sums out of England in the reign of Henry III. *ibid.* [*i*]; attempts to depose Frederic, and how prevented, 178.
- Gregory X., pope, his character, iii. 181, 182; his imperious and threatening letters to the German princes, &c. *ibid.* and [*s*]; suppresses the various orders of Mendicants, and confines them to four, 193.
- Gregory XI., pope, his character, iii. 325; transfers the papal seat from Avignon to Rome, and repents of it, 326.
- Gregory XII. (Angeli Corrario) anti-pope, iii. 401; resigns, 405.
- Gregory XV., pope, founds the college de propaganda fide at Rome in xvii cent. v. 1; his character, 98.
- Gribaldi, Matthew, his doctrine, iv. 477; inclines to the Arian system, 482, sub not. [*m*] in fine.
- Grisons, doctrine of Claudius propagated among them, iv. 471, 472 and [*z*].
- Groningenists, a sect of the refined Anabaptists, and whence so called, v. 492 and [*g*].
- Grotius, his book on the rights of war and peace, v. 76; endeavours to reconcile the church of Rome and the protestants, 130; a philosophical reformer, particularly of the Peripatetics, 285; his hypothesis concerning the prophets, 359; a favourer of the Arminians, 442; misunderstanding between him and Prince Maurice, which turns to an open rupture, and whence, 447 and [*i*]; is cast into prison, 448 and [*k*], 449 and [*l*].
- Gruet, opposes Calvin, iv. 416; his impious tenets, and fate, *ibid.*
- Guelphs and Guibelines, a seditious faction in xiii cent. iii. 180; become formidable in Italy, *ibid.*
- Guido, (Guy Juvenal), attempts a reformation among the monks in xv cent. iii. 433.
- Guiscard, Robert, duke of Apulia, drives the Saracens out of Italy in xi cent. iii. 437.
- Gunpowder Plot, an account of, v. 118; remarkable passage in one of the conspirator's letters, *ibid.* and [*g*].
- Guntherus, his character, iii. 155.
- Gustavus, Vasa Ericson, king of Sweden, zealous in promoting the Reformation among the Swedes, iv. 79; his zeal tem-

- pered with great prudence, 80 and [*m*] ; publishes Petri's translation of the Bible, and permits the archbishop of Upsal to make another, *ibid.* and [*n*] ; commands them to hold a conference, which ends in favour of Petri, *ibid.* resolved at Westeraas to admit the Reformation, which is opposed by the clergy, and why, 81 and [*o*] ; subverts the papal empire, and is declared head of the church, *ibid.*
- Gustavus Adolphus, maintains the cause of the Germanic liberties against the Emperor Ferdinand in xvii cent. v. 111 ; falls at the battle of Lutzen, 112 and [*w*].
- Guthebold, an English priest, successful in his mission among the Norwegians in x cent. ii. 383.
- Guyon, Madam, a patron of Quietism in France, v. 235 ; her writings refuted by Bossuet, *ibid.* and [*o*] ; hence arises a dispute between Bossuet and Fenelon, who defends Madam Guyon, 236.

H

- Haan, Galen Abraham, founder of the Galenists and character, v. 496 ; his opinions, and by whom opposed, 497.
- Haespan, a learned expositor of the Scriptures, in xvii cent. v. 295.
- Hagar, writes against the Protestants, and the peace of Augsburg, v. 105.
- Hales, Alexander, an eminent philosopher in xiii. cent. iii. 159 ; whence styled the Irrefragable Doctor, *ibid.* and [*z*] ; his expositions, 246.
- Hales, a chief leader of the Latitudinarians in xvii cent. his great character, v. 414 and [*d*].
- Haltigarius, his system of morality, and character of it, ii. 329.
- Hanau, church of, embraces Calvinism in xvi cent. iv. 179.
- Hanover. See Liturgy.
- Harald, propagates and establishes Christianity among the Danes in ix cent. ii. 380.
- Hardenberg, Albert, attempts to introduce Calvinism into Bremen, iv. 267.
- Hardouin, his atheists detected, v. 89 [*p*] ; character, 182.
- Harmenopulus, Constantius, his works, iii. 76 ; a polemic writer in xii cent. and character, 99.
- Harmonies, Lutheran, of the Evangelists, iv. 289.
- Harphius, Henry, a Mystic writer in xv cent. iii. 443. 445.
- Hattemists (a Dutch sect), their rise in xvii cent. and per-

- nicious tenets, v. 434; resemble the Verchorists in their religious system, but differ from them in some things, and in what, *ibid.* their founder is deposed from his office, yet deserts not the Reformed religion, *ibid.* a chief maxim among them, 435; still subsist, though not under their founder's name, 436.
- Haymo, bishop of Halberstadt, his character, ii. 315, 316 and [c]; his works, 327.
- Hederic, writes against the Protestants, and the peace of Augsburg, v. 105.
- Heidegger, Henry, form of concord drawn up by him, and its fate, v. 437 and [z].
- Heidelberg, catechism of, adopted by the Calvinists, iv. 367.
- Helmont, John Baptist, a Rosecrucian, his character, v. 80.
- Hemcrobaptists, a sect among the Jews, an account of, iv. 250, 251 and [a].
- Hemmingius, Nicholas, his character, iv. 391; chief of the disciples of Melancthon in Denmark, *ibid.*
- Henoticon, published by Zeno, what, ii. 81; subscribed by the moderate, but produced new contests among the Eutychians, 82.
- Henricians, a sect in xii. cent. iii. 117; their founder Henry endeavours a reformation among the clergy, but is warmly opposed by Bernard abbot of Clairval, *ibid.* his condemnation and death, *ibid.* and [x]; is supposed to be a disciple of Peter de Bruys, but without foundation, 118 and [y].
- Henry, archbishop of Upsal, founder of the church of the Finlanders in xii. cent. iii. 4; his zeal censured, is massacred and sainted, *ibid.*
- Henry IV. emperor, refuses to resign his right of investitures, and to obey the insolent order of Gregory VII. pope, ii. 516; assembles a council at Worms, and accuses the pope of flagitious practices, 517; is excommunicated and deposed by Gregory, 518; his pusillanimous conduct at Canusium, *ibid.* breaks his convention, and renews the war against the pope, 519, 524.
- Henry II. of England, his dispute with Alexander III. pope, iii. 56; reasons to think he did not consent to the murder of Becket, 60 [t]; performs severe penance for this supposed murder, 61 and [u].
- Henry VIII. of England, renounces the papal supremacy, iv. 104 and [p]; the reasons for it not fairly represented, *ibid.* 105 and [q]; the expedient suggested to the king by Cranmer, and the effects, 106 and [r].

- Henry IV. of France, renounces the Reformed religion, with his views, iv. 369.
- Henry, duke of Saxony, deserts Lutheranism, and embraces the communion of the Reformed church, v. 345.
- Heraclian's book against the Manichæans, in vi cent. ii. 141 and [*y*].
- Heraclius, emperor, persecutes the Jews, and compels them to embrace Christianity, in vii cent. ii. 156; his edict in favour of the Monothelites, 190; issues another called the Ecthesis, to compromise the dispute concerning the one will and operation in Christ, 192.
- Herbert, of Cherbury, lord, account of, v. 59; instance of fanaticism, *ibid.* and [*y*]; his peculiar tenets, and by whom refuted, 60 and [*h*].
- Heresies, ancient, revived in v cent. and cause new troubles, ii. 57; remains of them in vi cent. 141; continue in x cent. ii. 430.
- Heretics, dispute about their baptism in iii cent. i. 285; the determination of the African and Oriental churches on the point, *ibid.* and the insolent behaviour of Stephen, bishop of Rome, 286.
- Heribald, writes against Radbert Pascasius, ii. 340.
- Heric, monk of Auxerre, said to have anticipated Des Cartes in the manner of investigating truth, ii. 295; is sainted, *ibid.* [*f*].
- Hermits, their rise in iii cent. and whence, i. 275.
- Hermogenes, his tenets, i. 236; opposed and refuted by Tertullian, *ibid.* and [*b*].
- Herrenhutters, rise of that sect and founders in xviii cent. vi. 21; account of their descent from the Bohemian and Moravian brethren doubtful, *ibid.* profess to agree with the doctrine and opinions of the Lutherans, and what credit ought to be given to such professions, 22.
- Hervæus, Natalis, account of, iii. 361.
- Hervey, a learned Benedictine monk and expositor in xi cent. i. 87 and [*c*].
- Hesychias, a moral writer in vii cent. ii. 180.
- Hetzer, Lewis, his infamous character, iv. 432; denies the divinity of Christ, 471.
- Hevelius, a German philosopher in xvii cent. v. 72.
- Heyling of Lubeck, his pious labours in Ethiopia in xvii cent. v. 259 and [*n*].

- Hierax of Leontium**, his notions of Christ's office and ministry, i. 303; account of the sect formed by him, and of his tenets, 304.
- Hierocles**, his works against the Christians answered by Eusebius, i. 334.
- High churchmen**, their principles, v. 420. See Nonjurors.
- Hilary**, bishop of Poitiers, his character, and works, i. 360 and [*f*].
- Hildebert**, archbishop of Tours, his character, iii. 512; his excellent system of divinity, 551 and [*d*]; morality, *ibid.* [*e*].
- Hildebrand**, pope. See Gregory VII.
- Hildebrand**, defends Calixtus' reputation in xvii cent. v. 306.
- Hildegard**, pretended prophetess in xii cent. iii. 83; the excessive veneration paid to her, *ibid.*
- Hilduin**, of St. Dennis, his celebrated work entitled *Areopagitica*, ii. 314 and [*s*].
- Hincmar**, archbishop of Rheims, his character, ii. 316 and [*e*]; exposition of the four Books of Kings, 327.
- Hippolytus**, his character and works, i. 270 and [*y*]; adopts Origen's plan in his Commentaries, 279.
- History of the church**, the method of treating it in the xvi cent. why changed from that in the preceding centuries, iv. 3; its division into two heads, *ibid.* 1st, general—its extent, 4—2dly, particular, *ibid.* which is subdivided into two parts, *ibid.*—of the Reformation, 5; its improvements in xvii cent. v. 73; innumerable advantages of it, *ibid.* a short view of it in xviii cent. vi. 1.
- Hoadly**, bishop of Winchester, his endeavours to lower the authority of the English church and character, vi. 31; by whom opposed, *ibid.*
- Hobbes**, a daring and subtle enemy to Christianity, his character, v. 52; his adherents and apologists, *ibid.* 53 and [*a*]; his writings, and if he recanted, *ibid.* and [*b*]; opposed by whom, 365.
- Hoburg**, Christian, a petulant writer against the Lutherans in xvii cent. and character, v. 344.
- Hoe**, Matthew, his defence of the Protestants, v. 105; his perfidy, 108 [*s*].
- Hoffman**, Matthew, disputes between him and his colleagues, iv. 386; his tenets, which he is obliged to retract, *ibid.* his fanatical extravagance censured, v. 283.
- Hoffman**, Malchoir, his infamous conduct, iv. 432.

- Holidays, their number diminished by an edict of Urban VIII. v. 242.
- Holstenius, Lucas, attempts to reconcile the Greek and Latin churches, v. 247 and [*d*].
- Homilies, their origin in viii cent. ii. 254.
- Honorius, pope, embellishes churches in vii cent. ii. 185; favours the doctrine of one will in Christ, 191; writers of the church of Rome attempt to save his infallibility, *ibid.* [*q*]; is condemned by the sixth general council, 194.
- Hospitallers, knights, origin and nature of their office, iii. 18; deviate from the design of their original institution, and commence warriors, *ibid.* and settle in Cyprus, and from thence remove to Malta, the present residence of their chief, or master, 19 and [*z*].
- Huber, Samuel, his controversy concerning Predestination, iv. 337; is deposed and banished from Wittemberg, 338.
- Hübner, Balthazar, an Anabaptist, his enormous conduct, iv. 432.
- Huet, bishop of Avranches, his works, v. 95 and [*x*].
- Huguenots, derivation of that word, iv. 368 and [*d*]; persecuted in France in xvii cent. v. 117.
- Huisseaux of Saumur, his pacificatory principles in xvii cent. v. 129.
- Humanity, its state in xiii cent. iii. 154.
- Humbert, cardinal, an eminent Polemic writer among the Greeks in xi cent. ii. 541; his notions of the real presence of Christ's body and blood in the Sacrament, 562.
- Hume, his censure of Luther's opposition to indulgences, and other popish superstitions, refuted, iv. 31 [*p*]; charge against the Reformers examined and refuted, 126, 136.
- Hungary, Christianity established in x cent. ii. 377 and [*m*]; the honour of their conversion claimed by different nations, 378 [*n*]; Reformation introduced and settled, iv. 392.
- Huss, John, his character, iii. 406 and [*p*]; declaims vehemently against the corruptions of the clergy and court of Rome in xv cent. 407; odious to the clergy, and the reasons, *ibid.* 408 and [*q*]; publicly recommends the doctrines of Wickliffe, 409 and [*u*]; is condemned by the council of Constance, and burned alive, 410; the true cause of his sufferings, 411, 412 and [*x*].
- Hussinet, Nicholas of, head of the Hussites, iii. 446.
- Hussites, commotions made by them, to revenge the death of their founder and Jerome of Prague, iii. 446; their aversion to administer the Sacrament in one kind only, *ibid.* many

put to cruel deaths by the order of Sigismund, 447; war carried on, and shocking cruelties by them and their opponents, *ibid.* divide into two parties, 448.
 Hyrcania, the gospel propagated in viii cent. ii. 203.

I

- Jacobites, a sect of the Monophysites, why so called, and from whom, ii. 145; their state and subdivisions in xvi cent. iv. 241 and [*h*].
- Jagello, duke of Lithuania, by what means converted in xiv cent. iii. 298; changes his name to Uladislaus, *ib.*
- Jamblicus, of Chalcis, an account of this philosopher and his successors, i. 343, 344 and [*h*].
- James, bishop of Edessa, translates the dialectics into Syriac in vii cent. ii. 168.
- James I. of England, attempts the reconciliation of the Lutheran and Reformed churches, v. 271 and [*f*]; his seeming attachment to the Puritans, and declaration in an assembly at Edinburgh, 385 and [*d*]; took a principal part in the conference at Hampton Court, *ibid.* [*e*]; with the adulation of Whitgift and Bancroft, 386, sub fin. not. [*e*]; remarkable change of his conduct after his accession to the crown, *ibid.* Abbot's endeavours to confirm the king in Calvinism, with that prince's dislike of the proceedings at Dort, 389 and [*h*]; the reason for the king's dislike, 390 and [*i*]; the change of opinion fatal to the Puritans, 391; his death, *ibid.*
- James II. his imprudence, v. 121; why obliged to abdicate, when the revolution took place under William, prince of Orange, *ibid.* tolerates the Quakers, and from what motives, 473 and [*r*].
- Jansenism, its rise, and the contests it produced, v. 205; Jansenius' book, *ibid.* [*g*, *h*]; combated by the Jesuits, 206; who procure its condemnation at Rome by Urban VIII. *ibid.* this opposed by the doctors of the Louvain and other Augustinians, also in France by the abbot of St. Cyran, 207 and [*h*, *l*].
- Jansenists, their contest with the Jesuits described, and how both parties were balanced, v. 208 and [*m*]; methods and arguments employed by both parties in this controversy,

and miracles pretended by the Jansenists, 209, 210 and [*n*]; persecuted, and by whom, 214, 218; their austere piety examined, 220; complaints against the church of Rome, and their general principles just and reasonable, but the consequences and applications faulty, as appears from the sentiments of the abbot of Cyrian, their great oracle, 221 and [*a*]; deservedly denominated Rigourists, *ibid.* their notions of repentance, 222; exemplified in the abbé de Paris, 224; and in the female convent of Port Royal, 226 and [*e*]; many ambitious to live in its neighbourhood, 227; the end these penitents had in view, *ibid.* the convent demolished by Lewis XIV. 229.

Jansenius, five propositions of his book condemned by Pope Innocent X. v. 212; doctrines contained in them, 213 and [*o*]; distinction invented by Arnaud in favour of these propositions, 214; a bull of Alexander VII. against him, with a form of declaration sent into France, 215; which produces melancholy divisions and tumults, 216; persecution of his followers through the Jesuits, but suspended under Clement IX. 217, conditional subscription obtained, *ibid.* the peace granted the Jansenists by Clement only transitory, and totally ceased under Lewis XIV. 218 and [*u*].

Japan, state of Christianity, v. 33; its success owing to two circumstances, and also to another, *ibid.* [*a*]; prejudices of the natives, and divisions among the missionaries, 34; accusations against the Jesuits by the other missionaries, *ibid.* and against the latter by the Jesuits, 35; its downfall and extirpation how effected, with the reasons, *ibid.* firmness of the converts and missionaries under horrid torments, with the causes of this persecution, 36, 37 and [*c*]; edict by which Europeans are forbid to approach the Japanese dominions, 38; except a few Dutch, *ibid.*

Jaqueline, abbess of the convent of Port Royal, her character, v. 225 and [*c, d*].

Jasidians, Jezdæans, a sect in xvi cent. some account of, *iv.* 252; their opinion about the evil genius, 253 and [*e*].

Iconoclasts, who, and their origin in viii cent. ii. 262; called also Ichonomachi, 263; their numbers increase under the patronage of Claudius bishop of Turin, in ix cent. 337.

Iconoduli, called Iconolatæ, who, ii. 262.

Ideas, universal, controversy about, in x cent. ii. 396 and [*k*].

Jena, academy founded at, in xvi cent. by the dukes of Saxe-

- weimar, iv. 314; the moderation of the divines here in regard to Calixtus' plan of Concord, v. 311.
- Jerome of Palestine, his character, i. 361; admired for his translation of the Scriptures into Latin, 368.
- Jerome de St. Foi, writes against the Jews in xv cent. iii. 456.
- Jerusalem, first Christian church, i. 63; Patriarch of, how extensive his jurisdiction in xvi cent. iv. 230 and [g]; famous council held here in xvii cent. v. 250, 251 and [g].
- Jesuates, or apostolic clerks, their rise in xiv cent. iii. 354; their order abolished by Clement IX. pope, *ibid.*
- Jesujabas of Gaddala, Nestorian pontiff, his treaty with Mahomet and Omar in viii cent. ii. 187; the testamentary diploma of the former to the Christians examined, *ibid.* [k].
- Jesuits, their institution seems to have diminished the credit of the clerks' school in xv cent. iii. 439; nature of their order and institution, iv. 138; the methods by which they propagate Christianity, considered, 139; the nature and division of this society into three classes, 171; and according to some into four, *ibid.* [x]; zeal for the interest of the Roman pontiffs, and the true motives of their missions, 172, 173, and [y]; exposed to many perils, and how delivered, with insinuating manners, 174; their character and fate admirably described by Dr. Brown of Dublin, 175 [a]; zealous advocates for the ancient forms of doctrine in the Romish church, and why, 209; and for the infallibility and unlimited supremacy of the pope, 210, 211 and [y]; their notions of divine grace and original sin, 212; doctrine about the motives to moral actions, 213 and [z]; about probability and philosophical sin, *ibid.* and [a]; about the Sacraments, 214 and [b]; make use of the intricate sophistry of the schoolmen to puzzle the Protestants, 283; their stratagems corrupt the Lutheran doctors, 292; accused of sinister views by the other orders, v. 5; their methods of converting persons procured them enemies, 8; accused of mal-practices in China, 22; principal charge against them, 25; banished Venice, but afterwards recalled, 145, 147, [a]; the influence they have in France considered, 160, 161 and [r]; multitude of their adversaries, particularly the Jansenists, xvii cent. 176 and [k]; history by Bernard, 177, *sub not.* [k]; interest strengthened by opposition, 178 and [l]; some of their pernicious maxims, 190 [s], 191 [t, u]; books written against them by Paschal

and Perrault burned, 192 [*w*]; answered by F. Daniel, *ibid.* sub not.; highly complained of and condemned by Alexander VII. pope, 194; their disputes with the Jansenists, 206.

Jesus, Fathers of the oratory, founded in xvii cent. by cardinal Berulle, v. 172; design of their institution and fame, *ibid.* the nature of their office, 173 and [*d, e*].

Jetzer, an account of the impious fraud practised upon him in xvi cent. by the Dominicans, iv. 18 [*k*].

Jews, their civil and religious state under Herod at Christ's birth, i. 38; after Herod's death, 39; the calamities they suffer under the Roman governors, yet permitted to enjoy the free exercise of their religion, 39; their sufferings from their own rulers, 40; their religion corrupted among all ranks, and the division of their doctors into various sects, 41; their principal sects and points of debate, 42 and [*m*]; yet exercise mutual toleration, with the motives, 43; variously interpret the doctrine of future rewards and punishments, *ibid.* the moral doctrine of their sects, 46; corrupt the external worship of God, by rites from the Gentiles, 48, 49 and [*t*]; various causes of their corruption, *ibid.* some remains of piety among them, 50; their state out of Palestine, an evident proof of a providence in human affairs, 52 and [*z*]; persecute the Christians in Palestine and foreign countries, 70 and [*e, f*]; their plausible pretexts for this procedure, and the punishments they undergo, 71; the state of their philosophy, 91; their sedition under Barchochebas, and its melancholy consequences to them, with advantages to Christianity, 155; the cause of dissensions in the church in ii cent. 212; their attempts against Christianity in iii cent. 257; their vain attempt to rebuild their temple in iv cent. 331; the dreadful phenomenon on this occasion, and disputes about it, 332 [*g, h*]; many converted in v cent. and by what means, ii. 5; oppress the Christians under the command of Gamaliel, 15; several embrace Christianity in vi cent. 98, 99; compelled to be Christians in vii cent. by the emperor Heraclius, 156; many writers against them in xii cent. iii. 99; the crimes charged upon them, and their forced conversion in xiv cent. iii. 299; these crimes most probably charged out of hatred to that people, and without sufficient evidence, vi. 237.

Ignatius, bishop of Antioch, his epistles, i. 112; that to Poly-

carp very doubtful, 113 and [c]; exposed by Trajan to wild beasts, 158.

Ignatius, patriarch of Constantinople, deposed by the emperor Michael, ii. 351; appeals to pope Nicholas I. and restored by him, *ibid.* reinstated by Basilus the Macedonian, 352; refuses to give up any provinces to the see of Rome, 353; his death, 354.

Ignatius Loyola, founder of the order of Jesuits in xvi cent. iv. 138; subjects them to the will of the Pope, and his dexterity herein, 139 and [b]; if a man of any learning, 170 and [u, w]; is sainted by Urban VIII. v. 213.

Ignatius XXIV. patriarch of Antioch, causes the Monophysites to embrace the doctrines of the church of Rome in xvii cent. v. 258 and [s]; his death and successor, who, being an usurper, is deposed by the Turks, *ibid.*

Idelfonse, archbishop of Toledo, his character, ii. 175; his treatise *De Cognitione Baptismi*, 179; hence appears the novelty of several doctrines now held by the church of Rome, *ibid.* 180 and [a].

Images, worship of, its rise, i. 365; great progress in v cent. ii. 39; dispute concerning it in the eastern and western churches, and consequences, 259; the cause of a civil war in the reign of the emperor Leo, 261; zealously defended by Gregory II. and III. 263; controversies concerning it in ix cent. in the east, 332; where it is established, 334; disputes among the Latins concerning it, and a middle course taken by the European Christians between the Idolaters and Iconoclasts, 335; the use of them in churches allowed, but their worship prohibited, 337; controversy concerning their sanctity in xi cent. 557.

Impanation (consubstantiation), iv. 363 and [q].

Impostors, the three, a book with this title, and the supposed author, iii. 147 and [e].

Independents, claim the honour of carrying the gospel into America, v. 46. 48 and [p]; charged with promoting dissensions in England, and this charge impartially considered, 397, 398 and [p]; Rapin's account of them examined and corrected, 400, *sub not.*; whether chargeable with King Charles' death, 403; remarks on Dr. Mosheim's defence of them 403*; why so called, 405 [q]; their difference from the Presbyterians, *ibid.* their moderation commended, and how more commendable than the Brownists, 406; called also Congregational brethren, *ibid.* *sub fin. not.*; origin in

Holland, 406 ; progress in England, and artful proceedings, *ibid.* prosperity under Cromwell, 407 ; decline under Charles II. and union with the Presbyterians in nine articles of, *ibid.* and [*s*].

India, Christianity propagated there in xvi cent. v. 10.

Indians, the nature of their pretended conversion at the end of xv cent. considered, iii. 388.

Indulgences, the power of granting them first assumed by the bishops in xii cent. iii. 83 ; monopolized by the popes, 84 ; their nature and extent explained, *ibid.* destroy the credit of the ancient penitential discipline, 85 ; supererogation invented and taught by St. Thomas to justify them, 86 and [*z*] ; this doctrine refuted, and by whom, *ibid.* [*a*].

Innocent II. pope, exempts the Cistercians from paying tithes, iii. 68.

Innocent III. pope, his works, iii. 77 ; despotic tyranny over several princes and kingdoms, 170 ; augments the wealth and power of the pope, 171 ; his insolent behaviour to John king of England, *ibid.* lays England under an interdict, and why, 173 ; excommunicates and deposes John, and encourages Augustus of France to unite England to his kingdom, *ibid.* introduces Transubstantiation and Auricular Confession in xiii cent. 243 ; opposed by many in his innovated doctrine of Transubstantiation, 259.

Innocent VII. anti-pope, his character, iii. 401.

Innocent X. (Pamfilii), pope, condemns the indulgence showed by the Jesuits toward the Chinese superstitions in xvi cent. v. 26 ; his vile character and illicit commerce with Donna Olympia, 100 and [*e*] ; endeavours to prevent the peace of Westphalia, issues his bull against this pacific treaty which was made at Munster, 112, 114 and [*y*].

Innocent XI. (Odeschalchi), pope, his endeavours to decide the controversy between the Jesuits and their adversaries concerning Chinese rites, v. 26 ; his high character, 101 and [*i*] ; contest with Lewis XIV. and reason, 153.

Innocent XII. (Pignatelli), pope, his high character, v. 102, 103 and [*l*].

Innocent XIII. pope, vi. 9.

Inquisition, its origin in Narbonne Gaul in xiii cent. iii. 267 ; the first delegates for this purpose, 268, and [*a*, *b*] ; its form settled, and on what plan, 269, 270 and [*g*] ; the absurd and iniquitous proceedings of this court accounted for, 271 ; privileges granted to it by Frederic II. emperor, and Lewis IX. of France, 272 and [*i*] ; violently opposed by the public,

273; and hence severer methods are employed against heretics, 274; meets with a fruitless opposition from Raymond, earl of Tholouse, and the consequences, *ibid.* 275; its severity in xiv cent. towards the Beghards, 376; congregation of instituted by Paul III. pope, iv. 156 [*c*].

Instruction, form of, adopted by the Calvinists, by whom composed, and for what use, iv. 367.

Interim, edict of Charles V. emperor, so called, iv. 113, 114 and [*a*]; troubles excited by it, 115; Melancthon's opinion about it, and things indifferent, 116 and [*b*]; produces new divisions, dangerous to the Reformation, *ibid.* assembly of doctors held concerning it, 310.

Investitures, tumults in xi cent. through the law about them, ii. 506 [*u*]; custom by the ring and crosier, 508; methods used by the clergy to deprive the emperors of their right, 510; and by the emperors to retain it, 511; origin of this custom, 512; the offence given to the pontiffs, what, 513 and [*u*], 514, 515; war declared thereon, 516; Rodolph revolts against Henry III. 517; and is chosen emperor, 519; the terrible war that follows upon his election, continues till the death of Gregory VII. pope, 520; the tumults continue under Urban II. 524; disputes concerning them renewed in xii cent. iii. 43; and their progress, 44; peace concluded between the pope and the emperor on certain conditions, which is broken by Pascal II. and his death, 45; the pacific inclinations of Calixtus II. and to what these disputes were owing, 49; peace between the emperor and pope at Worms, with the conditions, *ibid.* contest between Barbarossa and Adrian IV. 52; and on the latter's death, a dispute in electing a new pope, 53; after various success, a peace is concluded by the emperor, 54.

Joachim, abbot of Flora, an account of the everlasting Gospel attributed to him, iii. 209 and [*s*]; his prophecies, 210; Gerhard's explication of this Gospel condemned, and mistakes about it corrected, 211 and [*w*]; his character and works, 238 and [*h*]; his predictions the cause of many sects, 289; heretical notions of the Trinity, 293.

Joan, pope, in ix cent. ii. 300; contest about the truth of this story, *ibid.* and [*r*]; a middle course held by some, 301 and [*s*, *t*].

Joannes Joannellus, a Mystic in xi cent. his works, ii. 552 and [*h*].

Joannes a Monte Corvino, translates the New Testament into the language of the Tartars, iii. 133.

- John, the forerunner of the Messiah, his character, and success of his ministry, i. 55 and [f].
- John bishop of Jerusalem, a zealous advocate for Origen, and success in this cause, i. 390.
- John of Constantinople, or the Faster, assumes the title of Universal Bishop in vi cent. ii. 112 and [s]; his works, 121.
- John IV. pope, rejects the Ecthesis of Heraclius, and condemns the Monophysites, ii. 193.
- John, surnamed Carpathius, his character, ii. 258.
- John of Capua, a monkish historian in x cent. ii. 395.
- John X. pope, his infamous character, ii. 402; is imprisoned and put to death, *ibid.*
- John XI. pope, an account of him, and his death, and character of his mother Morozia, ii. 402 and [s].
- John XII. pope, changes his former name, and imitated in this by all succeeding popes, ii. 403; implores the assistance of Otho the Great, with a promise of the purple, 404; breaks his oath of allegiance to Otho—is summoned before a council—degraded—reassumes the pontificate, and dies miserably, *ibid.*
- John XIII. pope, raised to this seat by Otho the Great, an account of him, ii. 405.
- John XIV. pope, an account of, ii. 406.
- John XV. pope, his administration peaceable, and whence, ii. 407; enrolls the first saint, 423.
- John, the Sophist, the head of the Nominalists, and his disciples in xi cent. iii. 469 and [s, t].
- John of Salisbury, his great character, iii. 80.
- John, king of England, opposes the pope's choice of Langton to the see of Canterbury, and the consequences, iii. 172; is excommunicated and deposed, 173; prepares to oppose the despotism of Innocent III. and how prevented, 174; resigns his crown, and swears fealty to the pope, *ibid.*
- John de Matha, and Felix de Valois, found the order of the fraternity of the Trinity in xiii cent. iii. 190.
- John of Parma, a famous ecclesiastic in xii cent. iii. 207.
- John XXII. pope, a zealous advocate for Crusades, and the supposed reasons, iii. 296; his character, 319; engages in a war with Lewis duke of Bavaria, 320; who deposes him, *ibid.* is accused of heresy, 321; his fear of being deemed an heretic after his decease, 323 and [s]; his severity to the Fratricelli, 340; disputes between him and the Franciscans about the poverty of Christ, 343; his edicts against

- expropriation, 346 ; Franciscans supported by Lewis against him, 349 ; concludes a peace with them, 350 ; his fruitless attempts to suppress the brethren of the Free Spirit, *ib.* 351.
- John XXIII. anti-pope, his infamous character, *iii.* 403 ; assembles a council at Constance, is deposed by it, 405 and [*n*].
- John, elector of Saxony, his conduct differs from his brother Frederic III. *iv.* 67 ; establishes a church in his dominions entirely different from the church of Rome, 68 ; settles its doctrine, discipline, and government, *ibid.* his example followed by many German states, *ibid.* yet religious dissensions break out, 69.
- Jonas, bishop of Orleans, his system of morality in ix cent. *ii.* 329.
- Jordan, his new edition of the Latin Bible, an account of, *iii.* 247.
- Jovinian, opposes the superstitions in iv cent. *i.* 388 ; is banished, and severely treated in Jerome's treatise against him, 389.
- Irenæus, bishop of Lyons, his great character, and use of his works, *i.* 181 and [*p*] ; attacks the internal enemies of Christianity, *ibid.*
- Irene, poisons her husband Leo IV. emperor, and reigns, *ii.* 265 ; her alliance with Adrian, pope, 266 ; infamous character, *ibid.*
- Irish, converted to Christianity in v cent. *ii.* 8 ; called Scots, in viii cent. and eminent for their learning, 256 and [*m*] ; illustrate Christian doctrines by philosophical principles, *ibid.* their sophism about the Trinity, *ibid.* the rise of the Reformation among them, *iv.* 126, 128 and [*m*].
- Irnerius, if he persuaded the emperor Lotharius II. to substitute the Roman law instead of all others, *iii.* 34 and [*i*].
- Isbraniki (Roskolsnika), sect in Russia, its rise in xvii cent. *v.* 253 ; excite commotions with some of their tenets, *ibid.* [*m, n*], 254 [*o*] ; methods taken to conquer their obstinacy fruitless, 255 ; treated with more humanity under Peter the Great, but their schism not healed, *ibid.*
- Isenberg, church of, embraces Calvinism, *iv.* 393.
- Isidore of Pelusium, his character, *ii.* 34 ; his epistles, *ibid.* [*i, k*] ; commentaries on the Scriptures, 41, 42 and [*d*] ; censures the allegorical interpreters, 43.
- Isidore of Seville, his character and works, *ii.* 123, 126, 127.
- Isychius, bishop of Jerusalem, his works, *ii.* 174 and [*q*].
- Jubilee year, when first instituted, *iii.* 263 ; its pretended an-

tiquity contradicted and refuted, 264 [*x*]; altered in xiv cent. 370.

Julia Mamaea, her sentiments favourable to Christianity, i. 243; Christians enjoy peace under her son Severus Alexander, *ibid.*

Julian, made sole emperor, attempts to destroy Christianity, i. 328; his apostasy, to what owing, 330; consummate dexterity, and ruinous projects how prevented, *ibid.* his death and true character, *ib.* and [*d*, *e*]; his great defects, and ignorance of true philosophy, 331 and [*f*]; permits the Jews to attempt the rebuilding of their temple, *ibid.*

Julian, bishop of Halicarnassus, his doctrine of the body of Christ, ii. 147; what names given to his followers, 148.

Juliana, her extravagant conceits, iii. 261, 262 and [*s*].

Julianus Pomerius, collects the precepts of Mysticism into a system, ii. 48 and [*o*]; confutes the Jews, 175; his explanatory works, 178.

Julius Africanus, his character and works, i. 270.

Julius II. pope, his infamous character, iv. 10; miserable state of the church under him, 11; calls a Lateran council, and dies, 12; whence he assumed his name, 192 [*b*].

Julius III. pope, his vile character, iv. 176 [*d*].

Junilius, his works, ii. 125, 126 and [*y*].

Ivo, bishop of Chartres, zealous in maintaining the rights of the church, ii. 542.

Justin Martyr, writes an apology for the Christians under Antoninus Pius, and thus prevails on the emperor to stop the persecution, i. 160; publishes another under Aurelius, 161; suffers martyrdom, 162; his great character, 180; exposition on the Revelations lost, 186; why unsuccessful in his controversy with the Jews, 188; his writings against the sectaries lost, 190; moral treatises, 191.

Justinian, emperor, his edict against Origen, ii. 132; and against three chapters, 135; drives the Vandals out of Africa, and Goths out of Italy, 143; his Pandect found in xii cent. at Melfi, iii. 33.

Justinian, Lawrence, his character, iii. 455.

Juvenal, bishop of Ælia, his ambition, ii. 24; assumes the dignity of patriarch of all Palestine, 25; his power explained, *ibid.* [*q*]; and granted to him by the Chalcedon council, *ibid.*

K

- Kabbala, what, i. 92; much taught among the Jews, *ibid.*
- Kang-hi, Chinese emperor, favoured the missionaries, v. 20, 21 and [s]; great character and munificence to the Jesuits, *ibid.*
- Karit, nation of the Tartars, embrace Christianity in x cent. ii. 373.
- Keith, George, with others, reduces Quakerism to a tolerable regular form in xvii cent. v. 471, 478; excites disputes among them, and concerning what, 466; the debates brought before the parliament, and he is excommunicated, 477; embraces and dies in the communion of the church of England, *ibid.* [y, z].
- Kempis, Thomas, his character, iii. 443 and [u].
- Kepler, an eminent astronomer in xvii cent. v. 72.
- Knighthood, military orders, their institutions in xii cent. and use, iii. 18.
- Knights, sword-bearers, a military order founded to convert the Livonians, iii. 5.
- Knox, John, his character, iv. 124 and [g]; inspired the Scots with an utter abhorrence of popery, even to a total extirpation of it, 125; this spirit how modified in other countries, *ibid.* [k]; departed not altogether from the ancient form, and how, 126, in fine not. [k]; founder of the church in Scotland, 370.
- Knutzen, his impiety, v. 62; founder of a sect, which was checked and extirpated, *ibid.*
- Kodde (Vander) three brothers, founders of the Collegiants, and account of, v. 507.
- Koningsberg, divines of, friends to Calixtus' pacific plan, v. 310.
- Kunrath, an eminent physician and Paracelsist in xvi cent. iv. 285.

L

- Labbadie, John, his character, v. 511 and [b]; singular tenets, 512 and [d]; his austere sanctity and treatises, 514 and [e].
- Labbadists, rise of that sect in xviii cent. and by whom founded, v. 511 and [b, c]; after several migrations on the

- death of their founder, they fall into oblivion, 513; character of some of the members, *ibid.* doctrine and discipline of this sect, *ibid.* and [*d*].
- Lactantius, an excellent writer among the Latins in iv. cent. i. 361 and [*g, h*]; an eminent polemic divine, 373.
- Lanfranc, archbishop of Canterbury, his character, and works, ii. 542 and [*w*]; commentary on St. Paul's Epistles, 547; introduces logic into theology, 548; his candour a proof of the modest views of the first schoolmen, 549 [*c*].
- Langton, archbishop of Canterbury, his contested election, and the consequences, iii. 172; character and works, 238 and [*d*].
- Languages, oriental, studied in xiii cent. iii. 156; the study of, much encouraged by Clement V. pope, in xiv cent. 306, improvement in xvii cent. v. 75; advantageous to the cause of religion, *ibid.*
- Latins, learning encouraged among them by Charlemagne in viii cent. ii. 214; state of philosophy among them in x cent. wretched, 395; complaints of infidelity and atheism among them in xiii cent. iii. 145, 146 and [*a*]; great schism among them in xiv cent. 326; disputes about the worship due to Christ's blood in xv cent. 457; the multiplicity of rites they had in this cent. and increase, 460; instances by popes, *ibid.*
- Latitudinarians, their rise in England in xvii cent. and pacificatory endeavours, v. 412; doctrine, and chief leaders, 414 and [*d*]; meet with opposition, 415; success upon the restoration of king Charles II. and since, *ibid.* and [*e*].
- Laud, archbishop, his character, v. 119 and [*i*]; introduces Arminianism into England, 369; mixed character and arbitrary proceedings, 392, 393 and [*l, m*]; is tried, condemned, and beheaded, 396.
- Launoy, exposes the tyranny of papal claims in xvii cent. v. 163.
- Lausanne, city of, embraces Calvinism, iv. 368.
- Law, Roman, its study, happily restored in xii cent. and whence, iii. 33; opinion about substituting it in the place of all others, 34 and [*i*];—canon, admitted to the same privilege, *ibid.* civil and canon, much studied in xiii cent. iii. 163.
- Leadly, Jane, foundress of the Philadelphian society, her strange notions and followers, v. 516.
- Learning, when first introduced to support the cause of

- Christianity, i. 184; advantageous to the Reformation, and one great cause of it, iv. 9. See Letters.
- Lebuin, of England, zealous in preaching the gospel, and where in viii cent. ii. 107.
- Leenhoff, Frederic Van, account of his book, entitled, Heaven upon Earth, whence he is accused of Spinozism, vi. 36.
- Legion, thundering, account of its miracles, i. 153, 154 and [n]; the certain distinguished from the doubtful accounts of this story, 154.
- Leibnitz, his philosophy retards the progress of Arminianism in Germany, v. 464 and [ee]; some of its principles favourable to Calvinism, 465, sub [ee]; his philosophy applied by some to illustrate the doctrines of Christianity, but rejected by the English Calvinists, ib. sub not. [ee]; his great improvements in metaphysics, 505.
- Leipsic, made an university by Frederic the Wise in xv cent. iii. 409; the dispute between Eckius and Carlostadt, on the freedom and powers of the human will, iv. 43, 44 and notes; conference held at, in vi cent. for reconciling the Lutheran and Reformed churches, v. 272; commotions at, and whence, 314.
- Leo I. the Great, vigorous asserter of the power of the Roman See, ii. 29; is strenuously opposed, and particularly by the Africans, 30; his character, 35 and [o]; his legates preside at the council of Chalcedon, 77; his famous epistle to Flavianus received as a rule of faith, 78.
- Leo, the Isaurian, his contest with the pope, ii. 239; augments the power of the see of Constantinople, 240; his laudable zeal against image-worship, 261; issues an edict against it, and for removing images out of churches, with the fatal consequences, and whence, *ibid.* the nature and extent of this edict examined, ib. [r]; is excommunicated, 262; degrades Germanus for his attachment to image-worship, and melancholy effects of this severity, *ibid.*
- Leo IV. emperor, endeavours to suppress the practice of image-worship, ii. 265; is poisoned by his wife Irene, *ibid.* his death advantageous to the worship of images, *ibid.*
- Leo the Wise, an account of, ii. 287.
- Leo VI. emperor, writes against the Saracens, ii. 332.
- Leo the philosopher, promotes learning among the Greeks in x cent. ii. 390; his fourth marriage occasions violent disputes in the Greek churches, 425.

Leo V. pope, dethroned and imprisoned, ii. 400.

Leo IX. pope, aims at universal dominion, ii. 472; grants to the Normans their conquered and usurped countries, 473; his character, 476; is sainted, *ibid.* behaviour to the Normans considered, 477; insolence to Cerularius, 555; the impudence of his legates on this occasion, *ibid.*

Leo X. pope, his bad character, iv. 12; obtains from Francis I. of France, a complete abrogation of the Pragmatic Sanction, 13 and [g]; and to impose the Concordate upon his subjects, *ibid.* and [h]; his famous edict for granting indulgences, with their extent, 30, 38; excommunicates Luther, and is censured, 50 and [n]; his death, 60.

Leónardi, embraces the errors of Servetus, iv. 478.

Leontius of Byzantium, his works, ii. 121, 131.

Leontius of Neapolis, writes against the Jews in vi cent. ii. 131.

Leszynski, his impiety and fate, v. 62 and [o].

Letters, flourish under Trajan, i. 165; discouraged by succeeding emperors, *ib.* more specious than solid in ii cent. 166; their decay, and several reasons for it, 259; dispute concerning their utility in iii cent. 261; their state in iv cent. 343; encouraged by Constantine and succeeding emperors, 345; their excellence acknowledged in v cent. ii. 17; and promoted by the foundation of many public schools, *ibid.* found only among the monks and bishops in vi cent. and that pernicious to piety, 106 and [d]; their state in vii cent. 165; decline among the Greeks in viii cent. 213; they revive among the Latins under Charlemagne, 214; controversies with the Latins cause them to flourish among the Greeks in viii cent. 286; impediments to their progress in the west, what, 291; encouraged in Greece by Constantine Porphyrogeneta, 392; their state among the Saracens, 393; their deplorable fate among the Latins in x cent. *ibid.* restored by Pope Sylvester II. 397; the entire decay of the sciences how prevented among the Greeks in xi cent. 457; and their principal writers, 458; revive in the west, *ibid.* schools opened in several places for cultivating them, and what sciences are here taught, 461, 462; Dialects, viz. Logic and Metaphysic, in the highest repute, 463, 464; principal writers among the Greeks, 540; and Latins in this cent. 541; promoted among the Greeks in xii cent. with the cause, iii. 27; studied among the Latins with the greatest assiduity, 28; their great progress in the west in xiii cent. 150; many learned men among the

- Greeks in xiv cent. 304; their state among the Latins, 305; flourish under the Latins, in xv cent. 391; and encouraged by several princes, *ibid.* 392; their decline in the east under the dominion of the Turks, 393; what branches of them were cultivated in Italy, *ib.* their sad state in xvi cent. to what owing, iv. 22; the public advantages of their restoration to Christianity, 144; yet denied by some, 145.
- Leucopetrus, founder of a fanatical sect in xii cent. iii. 108; his chief disciple, and tenets, *ibid.*
- Leuthard, troubles excited by him in x cent. ii. 431; his fate and disciples, 432.
- Leutheric, archbishop of Sens, his notion that none but good men receive the body of Christ, ii. 559.
- Lewis, emperor, son of Charlemagne, falsely called the Meek, his character, ii. 276; a patron of the arts and sciences, 289; his forged donation to the see of Rome, 298 and [*p*]; edict in behalf of the pope's election, spurious, 299 and [*q*]; his zeal in suppressing the vices of the monks, 309; orders a translation of the works of Dionysius, the Areopagite, and thus encourages Mysticism, 330 and [*w*].
- Lewis IX. of France, afterwards sainted, his two Crusades, and their success, iii. 138, 139 and [*q*]; the last of the European monarchs who undertook Crusades, 140; his famous edict called the Pragmatic Sanction, by which the rights of the Gallican church are secured against the pope, 167 and [*q*].
- Lewis, duke of Bavaria, his contest and war with the pope, John XXII. iii. 320; deposes the pope, and patronises the Franciscans, 349.
- Lewis, elector palatine, restores Lutheranism in Germany, which his father had removed, iv. 366.
- Lewis XIV. of France, his solemn embassy to the king of Siam, v. 16 and [*p*]; a great patron of the arts and sciences. 72; contest with Popes Alexander VII. and Innocent XI. about what, 152, 153; persecutes the Jansenists, 218; demolishes the convent of Port Royal, 229; revokes the edict of Nantes, 353.
- Liberatus, his compendious history of the Nestorian and Eutychian controversies and character, ii. 122.
- Libertines, spiritual brethren and sisters, their tenets, iv. 414; resemble the Beghards, 415.
- Libertines of Geneva, oppose Calvin, and of what composed, *ibid.*

- Licinius, persecution of the Christians under him in iv cent. i. 326; his turbulence, defeat, and death, *ibid.* this persecution mentioned by Aurelius Victor, *ibid.* and [b].
- Light, children, or confessors of, a name assumed by the Quakers, v. 466.
- L'Isle, Alande, an eminent logician in xiii cent. iii. 155; his character, 239 and [e]; polemic work against the Jews, 256.
- Lithuanians, partly converted by the Teutonic knights in xiii cent. iii. 142; their conversion completed in xiv cent. 298.
- Liturgy of the church of England, a plan designed for introducing it in Hanover and Prussia, vi. 237.
- Livonians, converted to Christianity in xii cent. iii. 4; compelled to embrace the gospel by the greatest cruelty and oppression, 5; being converted are violently oppressed, 6.
- Locke, John, a great promoter of natural knowledge, v. 92.
- Logic, the study of, much admired and followed in xi cent. ii. 463, 464; the most eminent logicians, *ibid.* 465.
- Logicians, disputes among them in xi cent. and hence the Nominalists and Realists, ii. 467, 468 and [g].
- Lollard, Walter, an account of, iii. 378; mistakes of the learned, in supposing him the founder of the Lollards, and whence, *ibid.* [e].
- Lollards, account of them in xiv cent. iii. 355 and [u]; by whom favoured and persecuted, 359.
- Lombard, Peter, his works, iii. 79; lucubrations defective, 87; book of the sentences universally admired in xii cent. 89; is called Master of the Sentences, 90 and [g]; his followers called Sententarii, *ibid.* his book of sentences in greater repute than the Bible, 93 [l].
- London, the Royal Society founded at, v. 72.
- Loquis, Martin, his chimerical notion, iii. 449; the cruelties of the Hussites to be imputed to him and followers, 450.
- Lord's Supper, its celebration, in ii cent. i. 210; its symbols adored and whence, 400; administration burthened with pompous rites by Gregory the Great, ii. 139.
- Lothaire, his zealous, but fruitless attempts to revive learning in Italy in ix cent. ii. 289.
- Love, family of, Anapabtiist sect founded by Henry Nicholas in Holland, in xvi cent. iv. 467.
- Love, virgins of, a female order in the Romish church, their institution in xvii cent. and office, v. 174.
- Low churchmen, in xvii cent. v. 420. See Dodwell.
- Lubieniccius, Stanislaus (a Polish knight), a patron of Soci-

- nianism, his character, v. 502; his zeal for its success, *ibid.* by whom opposed and his hopes frustrated, 503.
- Lucar, Cyrillus, opposes the union of the Greek and Latin churches in xvii cent. v. 248; his character and persecution by the Jesuits, 249; is accused of treason, and put to death, *ibid.* and [e].
- Lucas, a follower of Spinoza, his works, v. 68 and [x].
- Lucifer, bishop of Cagliari, his character and sect in iv cent. i. 386, 387.
- Ludolph, his learned labours, v. 259.
- Luitprand, a monkish historian in x cent. ii. 395.
- Lully, his new philosophy in xiv cent. iii. 311; character and different opinions about it, *ibid.* and [c].
- Lupus, Servatus, ii. 292; his great abilities and works, 296 and [i]; character, 315.
- Luther, Martin, obnoxious to the Dominicans, iv. 22; few able to oppose his doctrine from Scripture, 23; his great character, 29; warmly opposes Tetzels preaching of Indulgences, and hence the rise of the Reformation is to be dated, 30, 31; his motives for opposing the doctrine of Indulgences vindicated from unreasonable calumnies, *ibid.* [p]; debate with Tetzels clearly stated, 32; is violently opposed, and offers to abjure any erroneous sentiments that can be proved against him, 34, 35; his fruitless conference with Cajetan at Augsburg, 37 and [r]; conference with Miltitz, and the issue, 38; promises silence, on the condition of silence being observed by his adversaries, *ibid.* his generous behaviour to Tetzels, 40 and [y]; dispute with Eckius on papal power, at Leipsic, 43; is excommunicated by Leo X. 50; separates himself from the church of Rome, 51; offers submission to the determination of a general council lawfully assembled, and consequently of the universal church, 53 and [o]; unjustly banished at a Diet of Worms, 55 and [r]; translates a great part of the New Testament into the German language, 57 and [s]; censures the rash proceedings of Carlostadt, 59 and [t]; his doctrine of the eucharist, 63 and [z]; draws up the Articles of Torgaw, 78; refuses to admit the friends of Zuingli to the Diet at Smalcald, 98 and [h]; his catechisms, 268; form of concord, *ibid.* explanations of the Scripture, 288; Golden Rule of Interpretation, 289 and [a]; prevents the divisions which the disciples of Munzer attempted to excite, 298; his debates with Carlostadt, *ibid.* 299 and [g], 300 [h, i]; appeases the tumult at Wittemberg, *ibid.* suppresses the Antinomians, 305;

- publishes his confession of faith, opposite to the doctrine of Zuingli, 351; indulges the Bohemian brethren, 391; his plan of Reformation disliked by the Anabaptists, 429.
- Lutherans, esteemed by the Spaniards as better subjects than the Calvinists, iv. 389; progress of learning among them in xvii cent. 265; their ecclesiastical law and polity, 276; adopt the maxim of the Arminians, 249; the state of theology and moral science among them, 283.
- Lutkeman, Joachim, his singular opinions, and character, v. 335.
- Lyons, a council at, in xiii cent. iii. 181; a famous decree concerning the cardinals, during the vacancy of the pontificate, 182.
- Lyranus, Nicholas, his exposition of the Scriptures, and great character, iii. 361, 362.

M

- Macarius, i. 360; his character as a moralist, 363 and [l].
- Macarius, of Ireland, his enormous error, ii. 294; refuted by Ratram, *ibid.*
- Maccovius, introduces subtilties into theology, iv. 411 [n]; followed by others, 412 sub [n].
- Macedonius, his heresy in iv cent. i. 426; tenets opposed and crushed by the council of Constantinople, 427; the decrees that passed in this council, *ibid.*
- Madury, account of that successful mission, and its author, v. 11 [z]; the singular method used, *ibid.* that kingdom described 14 sub [m]; this and the like missions, why suspended by the pope, *ibid.*
- Magnus, Albertus, an eminent philosophical divine in xiii cent. iii. 239 and [g]; his didactic writings, 247.
- Magus, Simon, not properly termed an heretic, and why, i. 140; blasphemously assumes to himself the title of the supreme power of God, *ibid.* his history, *ibid.* his fate, and the doctrines he held, 141 and [z], 142 and [a, b].
- Mahomet, appears in vii cent. ii. 157; his character, and report of his total ignorance of learning examined, 158 [m, n]; his public declarations about religion, *ibid.* delivers the law called Koran, *ibid.* and [o]; his project of forming an empire, 159; the judgment we are to form of him, *ibid.* his success in propagating his doctrine accounted for, 161;

- dies, 162; testament in favour of the Christians, with arguments for and against its authenticity examined, 187 and [k]; his successors employ the Nestorians in the most important matters, *ibid.* dispute in xii cent. concerning his God, iii. 103.
- Mahomet II. takes Constantinople in xv cent. iii. 389 and [k].
- Mahometans, their behaviour towards the Christians in vii cent. ii. 162; their division into two sects, and others subordinate, 163.
- Maieul, St. See Clerks, Regular.
- Maigrot, Charles, acts as delegate from the pope, his decision against the Jesuits, concerning the observance of Chinese rites, v. 26.
- Major, George, controversy about the necessity of good works with Amsdorf, iv. 312.
- Maitre, le, a celebrated lawyer, retires into the convent of Port Royal, v. 227 sub [e], 228.
- Maldonat, John, his commentary on St. Paul's epistles, iv. 201.
- Malebranche, Father, charged with Atheism by Hardouin, and the justice of the charge examined, v. 90, sub not. [p]; his philosophy, 91 and [r].
- Mandeville, his impious deism and hypothesis, vi. 7 and [L], 8.
- Manes, Manichæus, account of him, i. 295; his doctrine of two principles, 297; various reports about his death, *ibid.* [e]; summary concerning Man, Christ, and the Holy Ghost, 298; concerning Christ's office and the Comforter, 299, 300; concerning the state of purified and unpurified souls, 301; his opinions of the Old and New Testament, 302; his rule of life, austere, *ibid.* divides his disciples into two classes, 303.
- Manichæans, their general assembly, and president who represented Christ, i. 303; his assistants, &c. *ibid.* and [f]; conceal themselves under various names, through fear of persecution, in iv cent. 402; their state in vi cent. ii. 141; continue in xv cent. and where, iii. 461.
- Mapes, Walter, his character, iii. 155 and [h].
- Marca, Petrus de, writes against the papal claims in xvii cent. v. 151.
- Marcellinus, Tribune, sent into Africa by Honorius, to decide the affair of the Donatists, and declares in favour of the Catholics, ii. 59; if this was not more properly a judicial trial than a conference, *ibid.* [e]; the consequences to the Donatists, who were upon the decline, till relieved by Genseric, on his invading Africa, 60.

- Marcellus of Ancyra, his erroneous notions of the Trinity, i. 424 and [e].
- Marcellus, his pacific attempt to reconcile the Protestants, v. 126.
- Marchia, Jacobus à, opposes the worship of Christ's blood, and is accused of heresy, in xv cent. iii. 458.
- Marcion, founder of an heretical sect in Asia, i. 218; the principles he maintained, 219.
- Marculf, the monk, his works useful in describing the state of literature in vii cent. ii. 175.
- Mardaïtes. See Maronites.
- Margaret of Navarre, favourable to the Reformation in France, iv. 87; her example encouraged many pious and learned men to promote it, *ibid.* who are put to death, with the contradictory behaviour of Francis I. towards the Protestants, 89 and [z].
- Maria, Ave, added to the prayers of the Romish church in xiv cent. iii. 372.
- Marino, Robert of, an historian in xiii cent. iii. 155.
- Mark, the hermit, his works and character, ii. 47.
- Maronites, whence so called, ii. 196, 197 and [s]; retain the opinions of the Monothelites till xii cent. *ib.* the fruitless attempts of their learned to confute this accusation, *ib.* [t]; their subjection to Rome in xvi cent. iv. 262 and [x]; and upon what condition, 263; expensive to the popes and wherefore, *ibid.*
- Maronius, Francis, a scholastic divine in xiv cent. iii. 361.
- Marpurg, a conference held by the Reformers to terminate their disputes about the eucharist, iv. 75; a toleration of opinions the issue of this conference, 76.
- Marriages, fourth, prohibited by a council at Constantinople in x cent. ii. 426.
- Martial, first bishop of Limoges, controversy concerning him in xi cent. ii. 571; pope John XXI. declares him worthy of an apostleship, upon which he is sainted, 572.
- Martin, bishop of Tours, converts the Gauls in iv cent. i. 339; erects the first monasteries in Gaul, 378; hence the great progress of monkery, *ibid.* the difference between an eastern and western monk in austerity, as described by Sulpitius Severus, 379. [s]; his arrogant assertion of the ministerial dignity, ii. 30.
- Martin, bishop of Braga, his summary of a virtuous life, ii. 129.
- Martin, pope, condemns the Ecthesis of Heraclius, and the

Type of Constans, in vii cent. ii. 193; anathematizes the Monothelites and their patrons, *ibid.* is banished for one year by Constans, and the consequence of this rigorous proceeding, *ibid.*

Martin of Poland, an historian in xiii cent. iii. 155.

Martin, Raymond, character of his *Pugio Fidei Christianæ*, iii. 156. 241. 256; well acquainted with the Hebrew and Arabic languages, *ibid.*

Martin IV. pope, his character and insolence, iii. 183.

Martin V. pope, chosen at the council of Constance, in the room of Benedict XIII. deposed, iii. 405; assembles a council at Basil, which attempts the Reformation of the church, but in vain, 419.

Martyr, Peter, zealous in propagating Calvinism in England, iv. 371; a writer of common place divinity, 410.

Martyrs, who entitled to this name, i. 77; veneration paid to them perverted, *ibid.* their number, lives and actions why recorded, 79; and how lost and retrieved, *ibid.* and [*t*].

Mary, queen, restores popery, iv. 307; puts Cranmer to death, *ibid.* her cruel designs against the Protestants in Ireland, how prevented, 128 [*m*].

Mary, Virgin, when first worshipped, i. 432; her image introduced into churches in v cent. ii. 56; the innocence of her title as mother of God examined, 71 [*r*]; veneration for her increased in x cent. 429; institution of the Rosary and Crown in honour of her, what, *ibid.* controversy concerning her immaculate conception in xii cent. iii. 104; and festival instituted in honour of it, 107; this controversy renewed in xvii cent. between the Franciscans and Dominicans, v. 229; the pope's declaration to both parties, and a festival appointed, 230 and [*g*].

Masenius, a German Jesuit, his reconciling attempt, v. 126 and [*p*].

Massalians (Euchites), their antiquity, i. 431; when formed into a religious body, *ibid.* their tenets, *ibid.* borrowed many of their notions from the eastern philosophy, 432; a general name for eastern heretics and enthusiasts in xii cent. ii. 108, 109 and [*m*].

Masses, solitary, what and when supposed to be introduced, ii. 270 and [*d*].

Mathematical sect, their rise in xvii cent. v. 87; follow the principles of Gassendi, an account of, *ibid.* its progress, 91.

Mathematics, their improvement in xvii cent. v. 71.

- Mathilda, duchess of Tuscany, her donation to the see of Rome in xi cent. ii. 448, 449 and [*n, o*].
- Matthiæ, John, bishop of Strengnes in Sweden, his pacific attempts in xvii cent. and works entitled Olive Branches, v. 278 [*m*], 279 [*n*]; his writings suppressed, and he himself obliged to resign his bishopric, and retire, *ibid.*
- Matthias, chosen to be an apostle, and how, i. 62.
- Matthison, John, ringleader of the fanatics of Munster, iv. 437.
- Maty, Paul, his notions of the Trinity, and controversy hereupon in xviii cent. vi. 37; unsatisfactory hypothesis which amounts to two propositions, and is only a repetition of Dr. Thomas Burnet's sentiments on the same subject, *ibid.* and [*y*].
- Maur, St. congregation of, v. 167 and [*w*]; select number of learned members, and their adversaries, *ibid.* 168 and [*x*]; many and admirable productions, 169 and [*y*]; their reformation fall short of the perfection of austerity, which had been idly imagined by some, 170; this severe plan adopted by the Jansenists, *ibid.* and [*z*]; by Bouthillier de Rance, and the occasion, 171 and [*b*]; his order de la Trappe gradually degenerates, 172.
- Maurice, elector of Saxony, obtains the electorate by perfidious measures, and what these are, iv. 112; consents to a council being called at Trent on certain conditions, 117 and [*c*]; how the cause of the famous treaty of Passau, 120 and [*d*].
- Maurice, landgrave of Hesse, deserts the Lutheran church and embraces Calvinism in xvii cent. v. 265 and [*b*]; the change thereon in his dominions, *ibid.* his conduct towards the Lutherans, and defence of it by the doctors of the Reformed church, 266 and [*c*].
- Maurice, stadtholder, seemingly inclined to favour the Arminians in xvii cent. v. 443; declares against them, with his ambitious views, 447 and [*i*]; his violent proceedings against them and consequence, 448, 450 and notes.
- Mauritius, Peter, refutes the Jews in xii cent. iii. 99.
- Maxentius, his works, ii. 120.
- Maximin, persecution under that emperor, i. 249.
- Maxims, two very dangerous, universally adopted in iv cent. i. 381; the greatest men infected with the first for some ages past, 382; the second had its rise in the reign of Constantine, and approved by succeeding ages, *ibid.*

Maximus, Julian's master, a Platonist, and being accused of magic, is put to death by the order of Valentinian in iv cent. i. 344.

Maximus of Turin, an account of his homilies, ii. 35.

Maximus, the Greek monk, account of him and his works, ii. 173; expositions, 178.

Mayer, Michael, a leader of the Rosacruzians in xvii cent. v. 79.

Mayhew, a Puritan missionary in America, v. 48.

Mazen, Nicholas de, very zealous in reforming the monks of Germany in xv cent. iii. 433.

Medicis, the zeal of this family in cultivating learning in xv cent. iii. 391, 393.

Medicis, Cosmo de, zealous patron of the Platonic philosophy, iii. 396.

Meier, an account of this follower of Spinoza and his works, v. 67 and [w].

Melancthon, Philip, his great character, iv. 45, 47 and [g, h]; prepares the famous confession of Augsburg, 78; answers and confutes Faber's objections to it, 94; his dispute with Eckius at Worms, 107; his sentiments of the famous edict called *Interim*, what, 116 and [b]; and the cause of a melancholy schism among the Lutherans, *ibid.* the method of philosophy adopted by him, 147; his unsuccessful attempt to unite the Greeks with the Protestants, and the Greek translation of the Augsburg Confession, which he sent to Constantinople, but receives no answer, 235; eminent for his knowledge of history, 280; his character, 281; is considered as the great doctor of the Lutheran church, *ibid.* his writings in philosophy, and of the sect of the Eclectics, 282; his abridgments, *ibid.* commentaries on St. Paul's Epistles, 288; explanations of the Scriptures, 290; *Loci communes*, 291; enlarges them, *ibid.* destitute of the rancour too frequently met with in the polemic writings of the Lutheran divines, 295; placed at the head of the Lutheran church, 317; compared with Luther, and different sentiments from him, *ibid.* and [p], 308 and [r]; is accused of apostasy by the Lutherans, and the reasons, 311; justifies himself, *ibid.* desirous of an union between the Reformed and Lutherans, 350; which is facilitated by Calvin, *ibid.* 351 and [g]; but meets with obstacles, *ibid.*

Melancthonians, a philosophical sect in xvi cent. iv. 283.

Melchites, who, ii. 118 [m].

- Meletian controversy, the true causes of, i. 384; continued till v cent. 385; condemned by the first council of Nice, 415, 416 and [*t*].
- Meliteniota, his pacificatory attempt between the Greeks and Latins in xiii cent. iii. 237.
- Melito, bishop of Sardis, his works, i. 187; gives the first catalogue of the books of the Old Testament, *ibid.* 188 [*u*].
- Menander, his wild and frantic notions, i. 143.
- Mendæans, or Christians of St. John, a sect in the Eastern churches, an account of, iv. 250, 251 and [*d*].
- Mendez, patriarch of Æthiopia, his imprudent zeal and arrogance, v. 140; is banished from the country, 141.
- Mendicants, their institution in xiii cent. iii. 191; principles or tenets, 192; confined to four societies only, 193 and [*u*]; their universal fame, 194; pride and arrogance, 204; impious wiles, with a specimen, *ib.* 205 and [*g*]; contests between the Dominicans and Franciscans, *ibid.* addicted to the opinions of the scholastic divines, 251; in high esteem in xiv cent. 330; through their enormous vices, they fall under a general odium, *ibid.* but are supported by the pope, 331, 332 and [*e*]; charged with arrogance and a vicious spirit of novelty, 434; offensive to the bishops in xv cent. for the refuge given to the Beguines in their order, 435; their great aversion to learning, 17, 24.
- Menno, Simon, account of, iv. 438; his travels into different countries, and remarkable success in gaining proselytes, 439; eloquence and writings, 440 and [*t*]; his doctrine, 441; discipline, 442; imprudent conduct towards two sects which arose, 446; his singular tenets, 456; his rigorous laws mitigated by the Anabaptists in xvii cent. v. 491; discipline and singular opinions abandoned by the Waterlandians, 495.
- Mennonites, their various fortunes in xvii cent. v. 490 and [*e*]; different sects of them, 492. See Anabaptists.
- Mentz, Felix, his detestable character, iv. 432.
- Mercator, Marius, a warm opposer of Pelagius, ii. 37.
- Metaphysical sect, their rise, and account of, v. 87; improvement and propagation, 90; falls into contempt, 287.
- Meth, Ezekiel, account of that fanatic, v. 443.
- Methodists, popish, most eminent in France, v. 131; dispute with the Huguenots, *ib.* divided into two classes, *ib.* most eminent among the first, 132; those of the second, with their manner of controversy, 133 [*g*, *h*]; Bossuet among

- the latter, with a character of his history, 135 and [k]; remarkable instance retorted upon himself, sub not.
- Methodius, eminent for his piety in iii. cent. i. 271; his exposition on Genesis and Solomon's Song lost, 279.
- Methodius the confessor, his zeal for image-worship in ix cent. ii. 313; his panegyric on Dionysius, 330.
- Methodius with Cyril, converts the Mæsiens and other nations in ix cent. ii. 278, 280 and [b].
- Metochita, George, his pacificatory attempt to unite the Greek and Latin churches in xiii cent. iii. 237.
- Metropolitans, whether any in i cent. i. 107; whence their rights, 179; the extent of their power in iv cent. 349.
- Mezzabarba, is sent into China as legate from pope Clement XI. with his second edict against the lawfulness of the Chinese rites, and bad success, vi. 4, 5, and [kk].
- Michael, St. superstition about him in x cent. ii. 432.
- Micislaus, duke of Poland, converted to Christianity in x cent. ii. 375; his zeal for the conversion of his subjects, and methods used by him to maintain it, 376.
- Middleton, Richard, a metaphysical divine in xiii cent. iii. 240.
- Millennium, controversy concerning it in iii cent. i. 284; violently opposed by Origen, and supported by Nepos, *ibid.* stopped by Dionysius of Alexandria, 285.
- Milletier, his pacific attempt to reconcile the Protestants and Roman Catholics in xvii cent. v. 129.
- Miltitz, holds a conference with Luther, iv. 38; his character, *ibid.* prudent and candid behaviour in the conference, 39, 40; unhappy fate, 42 and [a].
- Mingrelians, in Asia, their deplorable state, iv. 240.
- Ministry, necessity of a public one, i. 94.
- Minucius, Felix, character and use of his dialogue, i. 272.
- Miracles, advantageous to Christianity, i. 68; of the Thundering Legion, 153, 154 and [n]; which is more than dubious, 154; of the iv cent. given up, but it is denied that miracles had then entirely ceased, 340; on the Trinitarians oppressed by the Vandals in Africa, in v cent. and the credible witnesses of them, ii. 61, 62 and [h]; dispute among the learned about it, with a reflection thereon, 63, 64, sub not.; said to be performed vi cent.; invalidated by the lives of the converts, 99; their number and reality in viii cent. examined, 212.
- Misa, Jacobell, a disciple of Huss, administers the sacraments

- in both kinds, and this practice deemed heretical, iii. 416; his opinion that infants should receive the eucharist, 449.
- Missionaries, their success in barbarous nations, and particularly Jesuits, v. 5; account of their hardships not too readily to be believed, 14; Capuchins, their success in Africa, 41.
- Missions, priests of the, founded in xvii cent. and by whom, v. 174, 175.
- Missions, account of in xviii cent. vi. 8; Protestant, and more particularly the Danish, 5.
- Mogislaus, Peter, bishop of Kiow, draws up a summary of doctrine for the Greek church, which is publicly approved and adopted, iv. 233, 234 and [*u, w*].
- Molina, Lewis, character of him and his writings, iv. 222, 223 and [*i, k, l*].
- Molinists, controversies with them concerning predestination and liberty, iv. 222; accused of renewing the errors of Pelagianism, 223.
- Molinos, Michael de, excites new controversies in the church, v. 231; his book entitled the Spiritual Guide, *ibid.* and [*k*]; principles, whence his followers called Quietists, 232; opposed by the Jesuits and the French ambassadors, *ibid.* and [*i*]; is obliged to recant, and dies in prison, 233 and [*l*]; most eminent of his followers, 235.
- Monarchy Men, Fifth, their rise and enthusiastic notions in xvii cent. v. 410.
- Monkery, passes from the east to the west in iv cent. i. 378; where first established, *ibid.* [*q*].
- Monks, their rise, i. 275; formed into a regular body by Antony, in iv cent. 377; different orders, 380; adopted among the clergy, 381; claim eminent stations in the church, ii. 32; observe different rules of discipline, *ibid.* not subject to the patriarchal power, 33 [*f*]; their defence of Origen in vi cent. 132; their vices in vii cent. 171; are exempted by the pope from episcopal jurisdiction, 172; held in much repute, *ibid.* their discipline fallen into decay in viii cent. 240; effects to stop it ineffectual, 241; excessive veneration paid to them in the ix cent. 308; employed in civil affairs, 309; a reformation among them attempted by the order of Lewis the Meek, *ibid.* guilty of concubinage and simony in x. cent. 310 and [*e, f*]; their state in xi cent. and increase of their immunities, and for what end, 524; exempted by the popes from the authority of their sovereigns, 525; their ignorance and corruption, 526; great corruption

- gives rise to chivalry, *ibid.* [*u*]; new orders, 532; enrich their convents by processions made of the saintly relics, *iii.* 84; their great increase in *xiii* cent. 187; some suppressed, 188; and what subsist, 190; the order called Brethren of the Holy Trinity; and if the same with the Brethren of the Redemption of the Captivity, *ibid.* and [*l*]; a reformation attempted among them in *xv* cent. 433; corrupt state in *xvi* cent. *iv.* 17; their aversion to learning, *ibid.* very serviceable to the pope, 168; much reformed, 182; new orders, 185.
- Monophysites, their tenets concerning the nature of Christ, *ii.* 85; called Severians, whence, 144; encouraged by the Emperor Anastasius, 145; depressed by Justin and successive emperors, *ib.* their sect restored by Jacob Baradaeus, *ibid.* whom they acknowledge to be their second founder, 146; divisions among them terminated, 147; called Jacobites, and flourish in the east in *xvi* cent. *iv.* 241 and [*h*]; division into the African and Asiatic, *ib.* 242; their religious doctrines and rites, 243; differ from the Greek and Latin churches, in what, 244 and [*o*]; their ignorance, 245; in Asia, their state in *xvii* cent. *v.* 258 and [*s*]; African and Abyssinian, resist obstinately the Roman yoke, 259; their state in *xviii* cent. *v.* 17.
- Monothelites, the rise of this sect in *vii* cent. *ii.* 189; Heraclius' compromise, *ib.* progress of their doctrine, 190; opposed by Soplronius, monk of Palestine, 191; condemned in the sixth general council, 194; a view of their doctrine, *ib.* different opinions among them, 195; their fate after the council of Constantinople, 196; sentiments embraced by the Maronites, 197.
- Montagne, a supposed infidel in *xvi* cent. *iv.* 143.
- Montanus, his tenets, *i.* 236; some mistakes about them, 237 [*c*]; attempts to supply the pretended defects of the gospel, 238; his excessive austerity, *ib.* reasons for excommunicating him, and success of his doctrine, *ib.* which Tertullian adopts, 239 and [*d*].
- Montesono, John de, denies the immaculate conception of the Virgin Mary, and contest with the University of Paris, *iii.* 369; is excommunicated, and various opinions concerning the reasons for it, 370 and [*m*].
- Moors, or Saracens, some converted in *xv* cent. and how, *iii.* 386; banished out of Spain in *xvii* cent. *v.* 116; consequences, 117.
- Moralists (moral writers), in *ii* cent. who, *i.* 191; their merit

- as such, *ib.* the double doctrine introduced by them, what, and the effects, 192; hence the ascetics, 193; charged with want of order and precision in iii cent. 280; the most eminent in iv cent. with their defects, 374, 375; their character in v cent. ii. 47; mystic principles adopted by them, 50; reduce practical religion to the observance of a few virtues in vii cent. ii. 180; imbibe many of the Aristotelian principles in viii cent. 258; principally employed in ix cent. in collecting the sentiments of the fathers on morality, 329; content themselves in x cent. with composing some few homilies, and writing the lives of the saints, 424; contemptible in xi cent. 551; partly scholastic, partly mystic, in xii cent. iii. 98; their character in xiii cent. 253; definitions of piety and justice different from those in the Scriptures, 254; chiefly employed in collecting and solving cases of conscience, and in moralizing on the natures, properties, and actions of the brute creation in xiv cent. 366; their character and names in xvi cent. iv. 293 [*e*]; Lutheran, *ib.*
- Morality, Romish, its sad state in xvi cent. v. 320; no successful attempt made to reform it, and complaints against the Jesuits, *ib.* writers on it divided into three classes, *ib.*
- Morality, true principles of, not settled in xvi cent. iv. 293.
- Moravians, their conversion in ix cent. ii. 278.
- Moravian (Bohemian) brethren, an account of, iv. 390.
- Morgan, his deism, and hypothesis of, vi. 7 and [*f*], 8.
- Morinus, his pacific endeavours to unite the Greek and Latin churches in xvii cent. v. 247 and [*d*].
- Moscovy, patriarch of, when first made, iv. 239; his immunities extended, *ib.*
- Moses, Barcephala, a Syrian bishop in ix cent. his great character, ii. 313.
- Moses Cretensis, an account of this impostor in iv cent. ii. 5 and [*g*].
- Moulin, Peter du, is employed to reconcile the Lutherans and the Reformed, v. 271 and [*f*].
- Moyer, Lady, her lectures founded in xviii cent. vi. 41.
- Munster, seized upon by the fanatics in Germany in xvi cent. iv. 298 and 436; retaken by its sovereign, count Waldeck, 437; peace of Germany concluded at, v. 112.
- Munzer, one of the leaders of the fanatics, iv. 430; assembles a numerous army of the peasants in xvi cent. 431; his ravages not chargeable on Luther, *ibid.* is defeated, taken, and ignominiously put to death, *ib.* fate of his associates, *ib.*
- Muralpi, a Deistical writer in xviii cent. vi. 9 and [*n*]; his

religious system comprehended in three points, and what they are, *ibid.*

Musæus, approves of Calixtus' pacificatory plan, v. 310; adopts some of his sentiments, 312; imputations against him and the divines of Jena, *ibid.* and [I].

Muscovy, religion established there in x cent. ii. 376.

Mystics, their rise in the east, and whence, i. 175; their unfair defence, 274; multiplied in iv cent. and doctrine propagated, 375; their cause promoted in v cent. from their austerity of life, ii. 48; their pernicious influence on moral writers, 50; flourish in ix cent. ii. 330; their method of explaining truth adopted in xii cent. iii. 88; oppose the Scholastics in xiii cent. 252; a reconciliation between the two parties attempted, 253; zealous for the study of the Scriptures, and the writings of the Fathers, in xiv cent. 363; many of distinguished merit among them in xv cent. 455; defended against the Schoolmen, *ibid.* the only remaining sparks of piety in xvi cent. were in them, iv. 37; but unable to combat the error of the times, 28; why called Quietists, v. 232; their precepts embraced by the Quakers, 478, 480.

N

Nagel, Paul, his reveries, v. 344.

Nangis, William of, an historian in xiii cent. his character, iii. 155.

Nantes, famous edict drawn up at, in xvi cent. in favour of the Protestants, iv. 386; revoked by Lewis XIV. in xvii cent. v. 354 and [s].

Naples, the academy at, founded by Frederic II. in xiii cent. iii. 151; the progress of the reformation here in xvi cent. iv. 132; the opposition made against the attempts to introduce the inquisition, 133 and [t].

Naraya, Chaw, king of Siam, his remarkable answer to the French king's ambassador, v. 17. sub not. [q]; tolerates the missionaries, 18; is put to death, *ibid.* and [r].

Nassau, church of, embraces Calvinism in xvi cent. iv. 393.

Nations, state of those not under the Romans, i. 22; the genius of, and liberty enjoyed by the northern, *ibid.* and [f]; all sunk in superstition, but of different kinds, 22, 23.

Nature, its law studied with great attention in xvii cent. v. 76. Grotius led the way, with the advantages to Christian morality, *ibid.* and 77.

- Naylor, James, a most extravagant Quaker, account of him, and the blasphemous encomiums bestowed upon him by the Quakers, v. 470, sub not. [*k*].
- Nazarenes, the rise of this sect properly dated from ii cent. i. 146, 213; its division into two sects, 213; ranked among heretics by Epiphanius, and if justly, ib. and [*e*]; their gospel, ib. and [*f*]; that term, what originally, ib. their tenets, and why gently treated by most Christians, ib. 214 and [*g*].
- Neercassel, John, assists Arnauld in propagating Jansenism among the Romish churches in Holland and the Netherlands, v. 219.
- Neri, Philip, founds the priests of the oratory in xvi cent. iv. 188; by whom assisted, 189 [*y*]; is sainted by Urban VIII. v. 242.
- Nero, persecutes the Christians, and why, i. 72, 79.
- Nestorianism, its rise and author, ii. 65; impartial judgment concerning this controversy, 69; its progress after the council of Ephesus, 71; success in the east, 72; is propagated by Barsumas of Nisibis through Persia, 73; taught in a school at Nisibis, erected for this purpose, ib. encouraged in Persia, 110; its state in vi cent. 144.
- Nestorians, their divisions cease, ii. 73; doctrine what, *ibid.* hold their founder in the highest veneration, 74; but maintain the doctrine taught by him to be older than himself, *ibid.* Eastern diligent in exploring the true sense of Scripture, 126; spread their doctrines with success in vi cent. 144; introduce Christianity among the Chinese in vii cent. 151; flourish under the Saracens, 187; plant the gospel in Tartary, and beyond Mount Imaus, in x cent. 372; frequently solicited by Romish missionaries to submit to the papal yoke in xiii cent. but in vain, iii. 266; two factions among them, and how occasioned, in xvi cent. iv. 164; violent methods used by Menazes, bishop of Goa, &c. to reduce them to the Romish yoke, 165; are called Chaldeans, 241; distinguished from other societies of Christians by peculiar doctrines and rites, 247; their notions of the two natures and two persons in Christ explained, 248 and [*u*]; careful in avoiding superstitious opinions and practices, 249 and [*x*]; their patriarchs, ib. their state in xvii cent. v. 262; offers of reconciliation with Rome, why not accepted, *ibid.* 263; those on the coast of Malabar persecuted by the Romish priests, but tolerated by the Dutch, 264; refuse to enter into the Romish communion, though re-

- peatedly solicited by the most earnest entreaties and alluring offers in xviii cent. vi. 17.
- Nestorius, founder of a sect in v cent. ii. 65; occasion of his controversy, 66; anathematized by Cyril, bishop of Alexandria, 68; his charge against Cyril, *ibid.* is condemned to banishment by a general council at Ephesus, 69; the justice of this sentence examined, 70; faults to be found in this controversy, *ibid.* 71 and [*r*].
- Neuser, Adam, introduces Socinianism into Germany, iv. 500.
- Newton, Sir Isaac, his great character, v. 93 and [*s*]; the excellence of his philosophy how proved, 94; his works, and life by whom written, *ibid.* [*t*]; liberty of thinking restored by him and Des Cartes, and in what the admirers of the former were superior to those of the latter, *ibid.*
- Nice, the first general council at, i. 414; the account of it imperfect, 415; Arius is condemned, *ibid.* determines the time for observing Easter, *ib.* and [*s*]; terminates the Novatian troubles, *ib.* condemns the Meletian schism, *ib.* 416 and [*t, u*]; second council in viii cent. ii. 266; superstitious decrees in favour of image-worship, *ibid.* its authority and this decision acknowledged by the church of Rome, 267.
- Nicephorus, patriarch of Constantinople, an account of his defence of image-worship, ii. 312.
- Nicephorus, Callistus, his ecclesiastical history, an account of, iii. 304.
- Nicephorus, Gregoras, his character, iii. 304; works, 360.
- Nicetas, Choniates, a Greek historian in xiii cent. iii. 149.
- Nicetas, David, an account of, ii. 314.
- Nicetas, Pectoratus, a zealous advocate for the Greeks in xi cent. ii. 540; his chain of commentaries on Job, 547.
- Nicetas, patriarch of Constantinople, suspends the emperor Leo the philosopher, for marrying a fourth wife, ii. 426; deprived by the emperor, *ib.* is restored to his dignity by his son, *ibid.*
- Nicias, a polemic divine in vii cent. ii. 182; writes against the Gentiles, *ib.*
- Nicolaitans, an account of this sect, i. 143.
- Nicolas II. pope, his character, ii. 477 and [*c*]; his famous decree concerning the election of the pope, 479 and [*e*].
- Nicolas III. pope, his famous constitution, confirming the rule of St. Francis, iii. 214 and [*z*]; forbids all private explanations of this law, 215 and [*a*].
- Nicolas IV. pope, refuses to crown the emperor Rodolphus,

- till he acknowledged the papal pretensions, iii. 169; his character, 184.
- Nicholas V. pope, his great character, iii. 427; a great patron of letters, ib.
- Nicolas, Henry, founder of the Family of Love in xvi cent. iv. 467; his opinions, 468.
- Nicolle, a Jansenist doctor and polemic divine, v. 133; his character and works, ib. [*g*, *h*]; a follower of Des Cartes, 181; patron of the Jansenists, 208.
- Nicon, his treatise on the religion of the Arminians in x cent. ii. 414.
- Nieder, John, his works, and the use of them, iii. 442.
- Nibusius, a Popish methodist, his work, v. 132 and [*d*].
- Nilus, character of his works, ii. 35.
- Noailles, cardinal de, opposes the Bull Unigenitus of Clement XI. and the event, vi. 33.
- Nobili, Robert de, account of that Jesuit's mission, v. 11; his singular stratagems in Madura, ib. and [*i*]; followed by other Jesuits with surprising success, and the causes, 12 and [*m*], and *.
- Noctus, his doctrine of the Trinity, i. 305; followers, whence called Patripassians, ib.
- Nogaret, William de, seizes the person of pope Boniface VIII. and his ill treatment of the pope, iii. 314; prosecutes his accusation against the pope, after his death, 315.
- Nogent, Guibert, abbot of, his commentaries, iii. 88; attacks the Schoolmen in xii cent. 93.
- Nominalists, who, and whence so called, ii. 291 [*b*]; dispute between them and the Realists in xi cent. 467; their chief, John the Sophist, 469; the state of their disputes in xii cent. iii. 38, 39; which continue in xiv cent. and the issue, 308; their state in xv cent. 399.
- Non-conformists, name given to the Puritans, iv. 373; their hopes frustrated under Charles II. v. 415; precarious situation under him, ib. flourish under William III. 416; toleration act passed under him, ib. and [*h*]; their state in England in xviii cent. vi. 33.
- Non-jurors (high churchmen), their rise, and the occasion in xvii cent. v. 417 and [*ii*], 418 and [*iii*]; their notions, ib. and [*k*]; Dodwell's defence of them, and by whom answered, 419 and [*l*]; principles in which they differ from the established church of England, 420.
- Norbert, a German nobleman, founds the monastic order of

- Premontre in xii cent. iii. 71; silences the sect of Tanquelmus, 119.
- Normans, their successful invasions in ix cent. ii. 283; form new settlements, 284; the sufferings of the Christians under them, *ib.* piracy esteemed among them, *ib.* [*k*]; softened by living among Christians, 285; many converted in x cent. with their chief Rollo, 375; flourishing state of learning among them in xi cent. 458.
- Norway, Christianity propagated in x cent. ii. 381; whether by Olaus, Frygueson, or Suenon, 382 and [*u*]; Guthebold the most eminent missionary among them, 383.
- Notker, a monkish historian in x cent. ii. 395.
- Novatian, disturbs the peace of the church in iii cent. i. 308; his character, *ibid.* his severity to the lapsed under the persecution by Decius, 309; opposes Cornelius chosen bishop of Rome, separates from the church, and is excommunicated, *ibid.*
- Nuremberg, an account of the diet in xvi cent. iv. 61, 62; peace between the emperor Charles V. and Protestants at a second diet, 100; the terms, *ibid.* the effects, *ibid.* the ratification of this peace in xvii cent. v. 114 and [*y*].

O

- Occam, William, renews the dispute between the Nominalists and Realists, and strenuous advocate for the former, iii. 309; his philosophy forbidden, *ibid.* but prevails, 310; keen satires against the pope, 319; his didactic writings, 363.
- Ochin, a supposed infidel in xvi cent. iv. 143.
- Ochinus, Bernardin, his opinions, iv. 419; embraces the communion of the Antitrinitarians and Anabaptists in Poland, where he dies, 420; said to be a principal member of the secret assemblies of Venice and Vicenza, 479, 480 and [*m*].
- Odensee, the famous edict at, in xvi cent. iv. 83 and [*s*].
- Odilo of Clugni, his works, ii. 416 and [*s*]; adds All Souls to the festivals in x cent. 428.
- Odo, abbot of Clugni, his attempts to reform the monks, ii. 412; his new discipline adopted in all the European convents, *ibid.* character, 414; his moral observations on

- Jacob, a transcript only from a like work of Gregory the Great, 423.
- Odo, bishop of Cambray, restores the science of logic, ii. 467.
- (Ecolampadius, resumes the dispute concerning the eucharist with Luther, and character, iv. 347 and [x]; his expositions of scripture, 409.
- (Economical method of disputing introduced in ii cent. i. 190; its nature, *ibid.* [z]; almost universally adopted, and to what owing, 281 and [I].
- (Ecumenical council, first established in iv cent. i. 348.
- (Ecumenius, his chain, ii. 414 and [h].
- Ogilby, his remarkable embassy to the king of Spain from James I. of England, v. 390, sub not. [i].
- Olaus, king of Norway, converted to Christianity, ii. 382; is sainted, *ibid.* establishes the gospel and by what methods, *ibid.* [u].
- Olive, Jean Pierre de, a famous Franciscan in xiii cent. excites new dissensions in the order, iii. 215 and [b]; the corruptions of the church of Rome the chief object of his censure, 216; his fanaticism, *ibid.* warmth against the popes for maintaining the renunciation of property, 217 and [f].
- Olympia, Donna, her illicit commerce with pope Innocent X. v. 100 and [e].
- Olympiodorus, a Platonic philosopher in iv cent. i. 344.
- Ophites, a sect of ridiculous heretics in ii cent. i. 233; divided into Christian and antichristian, 234; their tenets, whence they had their name, *ibid.*
- Optatus, his work against the Donatists, and character, i. 363 and [m].
- Oratory, priests of the, founded in xvi cent. iv. 188; their name, whence, *ib.*
- Order, its meaning when applied to monks, ii. 413 [h].
- Orders, ecclesiastical, their great vices in xii cent. iii. 64 and [d].
- Orders, religious, new in xiv cent. what, iii. 354; new in xv cent. what, 437.
- Orders, monastic, their state in xvii cent. v. 165; reforms made, and hence two classes, 166 [t, u]; new, founded in xvii cent. 172.
- Oresme, Nicholas, his French translation of Aristotle in xiv cent. iii. 308 and [w].
- Origen, his zeal in spreading copies of the gospel, i. 245;

Index.

- Origen, 270 and [x]; erroneous method of explaining
 man truths by the Platonic philosophy, 273; the
 use of it by his followers, 274; his Hexapla, fragments
 of it, 276 and [f]; allegorical method of interpreting
 Scripture, censured, 277; neglects the outward letter of it,
 and confines his study to the hidden sense of it, *ibid.* his
 subdivisions of this mystical world, 278 and [g, h]; meth-
 od followed by other interpreters, *ibid.* his Stromata and
 principles, 279; moral works, 280; rigorous measures by
 Demetrius, bishop of Alexandria, in two councils against
 him, 287; his book of principles contains dangerous opi-
 nions, 288 and [t]; his deprivation and degradation va-
 riously received, *ibid.* and [u]; confutes the Arabian phi-
 losophers, 308; controversies concerning him in iv cent.
 389; troubles in the east, on account of his writings, 391;
 his method of interpreting Scripture followed by many, ii.
 42, 115; controversies concerning him renewed in vi cent.
 132; condemned by Justinian, and his doctrine ordered to
 be suppressed, *ibid.* and [k, l]; condemned with his fol-
 lowers in the fifth general council at Constantinople, 135
 and [r]; his doctrine adopted by the Quakers, v. 478,
 480.
- Origenism, disputes about, in v cent. ii. 52; melancholy effects
 of them to Chrysostom, 53.
- Origenists, who, i. 392.
- Orkneys, Christianity first propagated there in x cent. ii.
 383.
- Orosius, obviates many objections against Christianity in his
 history, ii. 13; his character, 35 and [p].
- Osiander, Andrew, his harmonies of the evangelists, iv. 289;
 disputes excited by him in xvi cent. 320; his character and
 doctrine, *ib.* opposed by Stancarus, 322.
- Osnaburg, peace of Westphalia concluded at, v. 112.
- Ostorod, Christopher, attempts to propagate Socinianism in
 Holland, iv. 500; is banished, and his books condemned to
 be burned, but not executed, *ib.* [n].
- Ostrogoths, kingdom in Italy in v cent. and its duration, ii.
 2.
- Otho the Great, his zeal for Christianity, ii. 383; excessive
 liberality to the clergy, and its unhappy effects, 384; ob-
 tains the purple, and saluted with the title of emperor by
 pope John XII. 404; calls a council, and imprisons the
 perjured pope, *ib.* his death and miserable consequences,

405; his edict, by which he and his successors maintained their supremacy over the bishop and church of Rome, 408, 409.

Otho, bishop of Bamberg, converts the Pomeranians in xii cent. iii. 1, 2 and [a].

Otho IV. emperor, deposed and excommunicated by pope Innocent III. iii. 171.

P

Pachymeres, George, his works, iii. 237; a mystic writer in xiii cent. and his treatise on Dionysius, 253.

Pacific age, that time so denominated when Christ came into the world, i. 21.

Padua, Anthony of, an expositor of scripture in xiii cent. iii. 246.

Paganism, remains of it in iv cent. although zealously opposed by the Christian emperors, i. 333; some remains in vi cent. even among the learned, ii. 100.

Paganism, their deities were ancient heroes, &c. i. 25; pay worship to material and heavenly bodies, and this accounted for, 26 and [m]; the rites and sacrifices they paid to these deities various, *ibid.* had stated times and places for this worship, 27; their mysteries infamous, 28; religion did not inspire its votaries with the love of virtue, *ibid.* why rejected, 29; promoted universal corruption, *ibid.* and [x]; the two arguments used by their crafty priests in defence of their religion, 30.

Pajon, Claude, attempts to modify the doctrine of the reformed church, v. 379; this assertion corrected, *ibid.* [u]; his sentiments misrepresented by his adversaries, 380, 381 and [y]; his own declaration, 302 and [z]; tenets condemned as heterodox, *ibid.*

Palæologus, Jacob, maintains Budnæus's doctrine and is burned at Rome, iv. 510.

Palamas, Gregory, archbishop of Thessalonica, supports the doctrine of the Quietists in xiv cent. iii. 373; and prevails in several councils at Constantinople, 374; his notions concerning the divine operation, *ibid.*

Palatinate, decline of the protestants in xvii cent. v. 355, 356 and [t].

Palestine, its two religions, the Jewish and Samaritan, much

- corrupted among the people at our Saviour's coming into the world, i. 41; division into various sects among the learned, ib. the decline of the Christians here in xii cent. iii. 11.
- Palladius, writes the Lausiac history, and whence this name, i. 360 and [e]; his mission among the Scots (Irish) not attended with desired success in v cent. ii. 9 and [q]; his works and character, 34.
- Pandulph, legate of pope Innocent III. his artful and insolent behaviour to John of England, iii. 174, 175.
- Panormitanus, Antonius, revives Latin poetry in xv cent. iii. 395.
- Pantæus, is said to convert the Indians in ii cent. and the fact examined, i. 149; his version of the scriptures lost, 186.
- Pantheists, account of this impious sect, v. 66, 67 and [u]; most eminent members among them, ibid. [w], 68 [x, y].
- Papal power, saved from ruin by the force of the secular arm and imperial edicts in xvi cent. iv. 97.
- Papin, Isaac, propagates the doctrine of Pajon, and reduces it to two propositions, v. 382; refuted by Jurieu, and condemned and excommunicated, 383; turns Roman Catholic, ibid.
- Paracelsistic (fire) philosophy, its state in xvii cent. v. 78.
- Paracelsists, eminent in xvi cent. iv. 384; aim at the subversion of the Peripatetic philosophy, ibid. get footing in England and France, and other countries, with their motives, 385 and [x].
- Paracelsus, Theophrastus, a supposed infidel, iv. 143; his character as a philosopher, 149; founds the philosophical sect of Theosophists, ibid. makes great improvements in chemistry, ibid. [q].
- Paris, council assembled at by Lewis the Meek, rejects pope Adrian's letter in favour of image-worship, ii. 262.
- Paris, frequented in xii cent. for its eminent divines, iii. 88; various sects of divines here, 89; the first European university founded at in xiii cent. and whence this name, 152; severe discipline in it, 153; academy of sciences flourishes in xvii cent. v. 72.
- Paris, Matthew, an eminent historian, in xiii cent. iii. 155.
- Paris, William of, a metaphysical divine in xiii cent. iii. 240.
- Paris, John of, his great character, iii. 241 and [n].
- Paris, abbé de, pretended miracles wrought at his tomb, v. 211 [n].
- Parthenius, patriarch of Constantinople in xvii cent. v. 250;

- opposes the pretensions of Rome, which desists from further attempts, *ibid.*
- Paruta, his errors, *iv.* 478 and [*i*]; a member of the secret assemblies at Venice and Vicenza, 479.
- Pasaginians (circumcised), name of a sect in *xii* cent. *iii.* 127; their great aversion to the church of Rome, *ibid.* two distinguishing tenets, 128.
- Pascal II., pope, renews the disputes concerning investitures, *iii.* 43; imprisoned by the emperor, 45; resigns the ring and crosier, *ibid.* breaks the convention with the emperor, and excommunicates him, 46; is condemned by a council at Rome, and dies, *ibid.* and [*l*].
- Pascal, illustrates the doctrine of Des Cartes, *v.* 181; account of his Provincial Letters, 192 [*w*]; a patron of the Janse-
nists, 208.
- Passau, pacific treaty with the Protestants, *iv.* 120; some of its principal articles, *ibid.* [*d*].
- Paterinus, a common name given to all heretics in *xi* cent. *ii.* 404; origin of it, *ibid.* [*r*].
- Paterius' exposition of the Old and New Testament, a compilation only from Gregory the Great, *ii.* 178 and [*y*].
- Patriarchs, the nature of their office explained, *i.* 179; their creation, whence, 349; bishop of Rome their prince, 351; their number increased in *v* cent. *ii.* 25; their privileges considered, 26; not universally acknowledged, *ib.* inconveniences arising from the patriarchal government, *ib.* contests with each other, and melancholy effects, 27, 28.
- Patrick, converts the Irish in *v* cent. *ii.* 9; founds the archbishopric of Armagh, *ib.* called the Apostle of the Irish, from the success of his ministry, *ib.*
- Patrouage, the right of, its origin, *i.* 394.
- Patropassians, who, and why so called, *i.* 234.
- Paul, called to be an Apostle by Christ himself, *i.* 63; his extraordinary character, *ib.*
- Paul, the first hermit, *i.* 275; if properly styled the founder of the Mystics, *ib.*
- Paul of Samosata, founder of a sect of heretics, *i.* 306; his errors about the Trinity, 307.
- Paul, the deacon, his fame and works in *viii* cent. *ii.* 248.
- Paul II., pope, his mixed character, *iii.* 430 and [*p*].
- Paul III., pope, proposes to call a general council at Mantua, *iv.* 102; the place objected against, and why, *ib.* and [*l, m*]; his proposals for a reformation more specious than real, 109 and [*w*]; dispute about his character, 176 [*c*].

- Paul IV. (Caraffa), pope, his character and arrogance, iv. 176 and [e]; founder of the Theatins, 186.
- Paul (Borghese), pope, his character, v. 97; contest with the Venetians, 98; the occasion and important pieces on both sides, ib. [b].
- Paul (Vincent de), founder of the priests of the mission in xvii cent. v. 174; is sainted, ib.
- Paulicians, controversy of the Greeks with them in vii cent. ii. 185; a sect in ix cent. 363; persecuted by the Greek emperors, and consequences, 364; their deplorable state under the empress Theodora, 365; meet with protection from the Saracens, and, under the command of Carbeas, carry on a bloody war against the Greeks, 366 and [p]; their doctrine propagated with success among the Bulgarians, ib. 367 and [q]; whether Manichæans or not, considered, ib. their opinion in six articles, 368 and [x], 370 and [y] 371 [z]; miserable state under the Greeks in xi cent. 577; take refuge in Europe, 578; their reformation attempted, and warmly pursued by the emperor Alexius, ib. where first settled, 579 and [o]; different names, 580 [p], ib. and [q, r]; their first assembly at Orleans, with their abettors, 581; having rejected lenient methods used for their conviction, are condemned to be burned alive, ib. their principles seem to be mystic, 582 and [u]; another branch converted by Gerhard, and particular tenets, 583; and why adopted by some, 585.
- Paulinus of Aquileia, his character and works, ii. 247.
- Paulinus, bishop of Nola, his works, i. 363.
- Peasants, their horrid war in xvi cent. and the occasion, iv. 64 and [b]; their claims made religious by Munzer, with their different demands, 65; their outrages not chargeable on Luther's doctrine, 66; defeated at Mulhausen, and their ringleader Munzer put to death, 67.
- Peckham, John de, a metaphysical divine in xiii cent. iii. 240.
- Pelagianism, its rise in v cent. ii. 86.
- Pelagians, their tenets, ii. 87 and [a]; suppressed by Augustin's writings, 88; progress of their opinions in the east, ib. condemned in Gaul, England, and Africa, 90.
- Pelagius, account of him, ii. 86; his character unfairly represented by Jerome, ib. [z]; and impartially stated by Augustin, 87; appeals to the court of Rome, 89 and [d]; condemned there by Zosimus, ib.
- Pelican, a writer in xvi cent. iv. 422.
- Penance, which had been long neglected, is restored in vii cent. by Theodore of Tarsus, ii. 181, 182 and [c].

- Penitents, first allowed private confession by Leo the Great, ii. 57.
- Penn, William, procures a toleration for the Quakers under James II. and account of, v. 473 and [r]; settles the Quakers in Pennsylvania, which was granted him by Charles II. and so named from him, 474; his character, ib. and [t]; flourishing state of Pennsylvania, 475; endeavours to digest Quakerism into a regular form, 478; his writings, 479 sub not. [b].
- Pennafort, Raymond de, his decretals, and the fame acquired by them in xiii cent. iii. 163; his polemic works against the Jews and Saracens, 256; is sainted in xvii cent. v. 242.
- Pennsylvania, province of America, Quakers established there, and whence its name, v. 474, 475.
- People, their right of choosing their rulers and teachers in the primitive church, i. 99; seem to have purchased this right by their oblations, 100.
- Pepin, usurps the crown of France in viii cent. ii. 229; is supported by pope Zachary, 230 and [q]; anointed and crowned by Stephen, 231 and [r]; his donation to the see of Rome, 232.
- Peraldus, William, his works, and the fame he acquired, iii. 241 and [m].
- Perezius, attacks and refutes the Jews in xv cent. iii. 456.
- Peripatetics, flourish in xvii cent. v. 78; meet with formidable adversaries in Des Cartes and Gassendi, 284.
- Perkins, William, his treatises on morality, and character, iv. 413 and [o].
- Perrault, account of his book on the morality of the Jesuits, v. 194, sub [w].
- Perriers, Bonaventure des, a supposed infidel in xvi cent. iv. 143.
- Persia, three persecutions there by Sapor II. against the Christians, i. 341.
- Peter, bishop of Ravenna, whence called Chrysologus, ii. 35 and [t].
- Peter Fullo (Fuller), rejects an opinion of Eutychus, which he modifies, and excites troubles in the church, ii. 80; founder of the sect called Theopaschites, 81 and [l].
- Peter, his superstitious zeal for a war to the Holy Land, ii. 439; forged letter from Heaven, to animate Christians in the cause, ib. assembles a council at Placentia, and recommends the expedition against the Saracens of Palestine,

- 440 ; leads a principal division of the army, and is defeated, 442.
- Peter Pence, what, and why so called, ii. 495 [*e*].
- Peter of Celle, attacks the Scholastics in xii cent. iii. 93.
- Peter the Chanter, opposes the Schoolmen, iii. 94 and [*o*].
- Peter de Vincis, an account of the book said to be written by him, iii. 147.
- Peter I., emperor of Russia, introduces a change into the Russian church, v. 255 ; a patron of the arts and sciences, 256 ; abolishes the penal laws against religious differences, and declares himself supreme head of the church, *ib.* establishes a synod at Petersburg, 257.
- Petersen, John William, his inventions and reveries in xvii cent. v. 328 ; strange doctrine and success, 329, 330 and [*s*].
- Petit, his doctrine concerning the lawfulness of putting a tyrant to death, iii. 417 ; and condemned as a detestable heresy in the council of Constance, and by the university of Paris, 418.
- Petrarch, zealous in reviving the study of the learned languages in xiv cent. iii. 306.
- Petrobrussians, a sect in xii cent. iii. 116 ; doctrine held by them, *ib.* and [*w*].
- Petrucci, cardinal, a disciple of Molinos, v. 235.
- Petrus, Comestor, his abridgment of the Scriptures, iii. 80.
- Peucer, attempts to reform Lutheranism, substituting Calvinism in its place, iv. 325 ; his character and sufferings, *ib.* [*r*] ; writings to promote his design, 326 [*t*] ; convocations by Augustus at Dresden, 327 ; and at Torgaw, with the issue, 328 and [*x*] ; imprisoned, but is afterwards released, *ib.*
- Peyrere, Isaac la, his strange doctrine, v. 239 ; is cast into prison, renounces his errors publicly, and turns papist, *ib.*
- Pezelius, his catechism favourable to the sentiments of Calvin, iv. 327.
- Pfaff, Matthew, zealous in projecting an union between the Lutherans and Reformed in xvii cent. and good character, vi. 32 and [*b*] ; opposed by the Lutherans, *ibid.*
- Pharisees, their tenets, i. 42, 43 ; moral doctrines, 46 ; bad influence, 47.
- Philadelphia, whence so called, v. 475.
- Philadelphian society, founded in xvii cent. and by whom, v. 516 ; opinions, and chief members, 517.
- Philip, father and son, emperors, favour Christianity, i. 243 ; whether Christians themselves, 244 and [*d*].
- Philip the Solitary, an eminent moral writer in xii cent. iii. 98.

- Philip the Fair, king of France, his contest with Boniface VIII. iii. 313; vigorously opposes papal power, *ib.* charges the pope with enormous vices, 314; sends William de Nogaret to seize the pope's person, *ib.* insists on the formal condemnation of Boniface, and procures the removal of the papal residence from Rome to Avignon, 315.
- Philip of Hesse, unjustly detained prisoner by the emperor Charles V. iv. 112; the perfidious behaviour of the latter on this account, with the doubt concerning it, 113 and [*y*].
- Philip, Theodore, the chief of those who excited commotions in xvi cent. concerning excommunication, iv. 445.
- Philopicus, Bardanes, emperor of the Greeks, espouses the cause of the Monothelites, ii. 260; orders a picture, representing the council that condemned this sect, to be removed out of the church of St. Sophia, *ib.* commands that no images of this nature be placed in the Latin churches; his edict rejected by Constantine, the Roman pontiff, who excommunicates the emperor, *ib.* is deprived of the empire, *ibid.*
- Philology, its flourishing state in xvi cent. iv. 144; its great importance, *ib.* 145 and [*m*]; cultivated among the Lutherans in xvii cent. v. 295.
- Philosophers, obscure the truth, i. 34; Oriental, their first principles, 86; divided in sentiments, 87; opinions concerning the Deity, 88; origin of the world, 80; the state and destination of human souls, 90; some converted to Christianity, and their conversion if advantageous, considered, 156; their efforts in iv cent. against Christianity, 334; prejudices thereby received, 335; who these are, 336; two great sects of them in xvii cent. v. 87; who adopted neither metaphysical, nor mathematical systems, 94.
- Philosophical sin, the doctrine of, what, iv. 214 [*a*].
- Philosophy, two kinds prevailed at Christ's birth, i. 33; the eastern not much known, 83; oriental properly so called, what, 85; the success of the Platonic due to Plotinus in iii cent. 260; Platonic most prevalent in iv cent. 343; promoted by Julian, 344; its progress prevented by the incursions of the Goths, ii. 21; Aristotelian, revived in v cent. *ib.* but decried in vi cent. 107; its deplorable state in vii cent. 168; Aristotelian, flourishes in vii cent. 216; revived in ix cent. chiefly by the encouragement of Bardas, 287; confined within the circle of the Dialectics in xi cent. 464 and [*m*]; encouraged among the Greeks in xii cent. iii. 28 and [*a*]; three different methods of teaching it in

this cent. 36; astrology mixed with it in xiv cent. and considered as magic, with the event, 310; Platonic in high esteem in xv cent. 396; Aristotelian, dangerous to revealed religion, 398; its state in xvi cent. iv. 146; in xvii cent. v. 282.

Philostratus' comparison of Christ with* Apollonius Tyaneus, i. 256; its pernicious consequences, 257.

Philotheus, his works, iii. 360.

Philoxenus, bishop of Alexandria, rejects Eutyches' opinion, and modifies it, ii. 80.

Philoxenus, the Syrian, his translations of part of the Scriptures into the Syriac language, ii. 126.

Phocas, made emperor by unjust means in vii cent. ii. 156; engages to give the pope the title of Universal Bishop, ib.

Photinus, bishop of Sirmium, author of an heretical sect in iv cent. i. 425; his erroneous notions concerning the Trinity, ib. is degraded and dies in exile, 426.

Photius, patriarch of Constantinople, his learning, ii. 286; explains Aristotle, 287; his works and character, 312; exposition of Scripture not to be recommended as a model to other commentators, 325 and [o, p]; first controversy between the Greeks and Latins on his account, 350; mutual excommunications, 351; the second contest in which he is degraded, 352; engages the bishops to espouse his cause, as a public cause of the church, 353; brings articles of heresy against the Latins, ib. and [y]; which are answered, 354; is restored to his see by Basilius the Macedonian, and with the consent of the pope, 355; neglecting to fulfil the conditions made with the pope, is excommunicated, and again degraded, ib. the pope's unjust demands rejected by the Greeks, 356; hence disputes arose, which ended in a total separation between the Greeks and Latins, ib.

Phranza, George, his works, iii. 439.

Pichon, the Jesuit, renews the dispute concerning the frequent receiving of the eucharist, iv. 216; is censured by the French bishops for it, ib.

Pictet, a French writer in xvii cent. v. 364; his moral writings, ib.

Pietism, controversy concerning its rise in xvii cent. v. 312; by whom begun, ib. Spener's private meetings, and his noble design in them, 313; his book of Pious Desires, for promoting vital religion, with abuses thereon, ib. complaints against it, and commotions at Leipsic, 314; biblical colleges founded, by whom, and for what end, 315; the name

- Pietists, to whom applied, *ib.* progress of these debates, 316; extravagant fanaticism, and consequence, 317, 318 and [m]; debates carried on with Spener and the divines of Hall, *ib.* subject of these debates, 319; first a thorough reformation of the divinity schools proposed, 320; disputes that hence arose, 321; the second great object of debate, whence arose endless controversies, 322; these Pietists proceed still further in two points, with the objections to them, *ib.* the third principal object which they insisted on, 323; various characters of these reformers, who endeavoured to promote piety at the expense of truth, 324.
- Pietists, their order founded in xvii cent. v. 175.
- Pietists, Reformed, account of, v. 315; laws enacted against them, 318; their state in xviii cent. vi. 26.
- Pilatus, Leontius, his zeal in reviving the study of the Greek language in xiv cent. iii. 306.
- Pin, Dr. Ellis du, exposes the injustice of the papal claims, v. 151; account of the correspondence carried on between him and archbishop Wake, relative to a project of union between the English and Gallican churches, vi. 68. See Wake.
- Pisa, the famous council assembled at, in xv cent. to terminate the divisions in the papal empire, iii. 402; is unsuccessful, *ibid.*
- Pisanus, Raynerius, his summary of Theology, iii. 361.
- Piscator, John, his doctrine concerning the obedience of Christ, v. 371; is adopted by the Romish church, and the Reformed in France, 372 [ii], 374 [k].
- Pisides, Gregory, his works, ii. 174.
- Pistorius writes against the treaty of Passau, iv. 277.
- Pius II. pope, his character, iii. 428; obtains the abrogation of the Pragmatic Sanction, 429 and [n]; his impudent retraction of former opinions, 430; enjoins silence on the worship of Christ's blood, 458.
- Pius IV. pope, an account of, iv. 177.
- Pius V. eminent for his austerity, and sainted, iv. 177 [g].
- Place, M. de la, his opinions concerning original sin, and contests occasioned by it in xvii cent. v. 377; condemned by the Synod of Charenton, yet are received by many, *ib.* churches of Switzerland alarmed at the progress of his opinions, with their proceedings against him, 436.
- Placette, La, his moral works, v. 364.
- Planadus, Maximus, his character, iii. 304.
- Plato, his notions concerning the Deity, i. 36; the defects of

his philosophy, *ib.* an accusation against him not strictly true, *ib.* [*h*]; his works translated into Latin by Victorinus, *ii.* 19; greatly admired in *v* cent. 20; his *Timæus* more commended than understood in *x* cent. *ii.* 396; his opinions by whom adopted in *xii* cent. *iii.* 28; philosophy revived in *xv* cent. 396.

Platonics, their tenets, *i.* 36; defects, *ib.* schools more frequented than those of the Stoics, 167; new, their rise in Egypt in *ii* cent. *ib.* why so called, and their seeming candour, 268; whence styled Eclectics, *ib.* their discipline approved by Christians, *ib.* prefer Plato to all others, 169; the principles of their philosophy, as improved by Ammonius, 171; and its chief articles, *ib.* and moral discipline, 173; flourish in *iii* cent. 260; some converted to Christianity, 262; their state in *iv* cent. 344; principles adopted by expositors of Scripture, 365; their state in *v* cent. *ii.* 20; oppose Christianity by their writings in *vi* cent. 98; their suppression, 109.

Platonists, their attempts against Christianity in *iii* cent. *i.* 254; different sects among them, 261.

Pletho, Gemistius, promotes the Platonic philosophy in *xv* cent. *iii.* 395; and the Greek language, 440.

Plotinus, his doctrine universally propagated in *iii* cent. *i.* 260 and [*h*]; opposes the Gnostics with the Christians, and whence, 295.

Plutarch, his character, *i.* 166; renews the celebrated academy at Athens in *iii* cent. 261.

Pockesius, heads the spiritual libertines in *xvi* cent. *iv.* 414.

Podoniptæ, Mennonites so called, and whence, *iv.* 458.

Poiret, Peter, a follower and defender of Bourignon, his mixed character, and remark thereon, *v.* 516; his works, *ibid.* [*h*].

Poland, commotions excited there by Stancarus, *iv.* 323 and [*m*]; progress of the Reformation here in *xvi* cent. 389; Servetus' doctrine introduced there by Gonesius, 478.

Poles, their conversion in *x* cent. and the methods used, *ii.* 375.

Politian, a supposed infidel in *xvi* cent. *iv.* 143.

Polliac, John de, opposes the Mendicants in *xiv* cent. *iii.* 331; his opinions condemned by pope John XXII. 332 and [*e*].

Polycarp, his epistle to the Phillippians disputed, *i.* 113 and [*d*]; suffers martyrdom in *ii* cent. under Antoninus, 162; confers with Anicet about the time of keeping Easter, 208.

- Pomeranians, converted to Christianity in xii cent. by Otho, bishop of Bamberg, iii. 1, 2; receive Albert for their first bishop, *ibid.*
- Pomerius, Julian, his confutation of the Jews, and other works, ii. 175; his vain attempts to reconcile the seeming contradictions in Scripture, 178.
- Pomponace, Peter, an eminent Sophist in xv cent. iii. 398; his opinions not very different from the notions of the Pantheists, *ibid.*
- Pomponatus, a supposed infidel in xvi cent. iv. 143.
- Pongilup, Armannus, his fame and piety, iii. 224; reasons to believe him not the founder of the Fratricelli, *ibid.* [*p*].
- Pontius of Nola, his good character and works, ii. 36 and [*s*].
- Popes (Roman pontiffs), when first distinguished by a certain pre-eminence over other bishops, i. 264; in what sense this superiority must be understood, 265; their power in iv cent. whence, 351; the double election, and its melancholy consequence, 352; the limits of their authority, 353; steps laid for their future despotism, *ibid.* the fourth council of Sardis is supposed to favour it, 354; their jurisdiction how increased in v cent. ii. 29; supremacy not acknowledged by the Africans and others, *ibid.* contest with the bishop of Constantinople for unlimited supremacy, 113; are subject to the control of the Gothic princes, *ibid.* obtain the title of Universal Bishops from the tyrant Phocas in vii cent. 169; their views of universal power opposed, and by whom, and the consequences, *ibid.* 170; subject to the emperors, *ibid.* raised to the dignity of temporal princes by the usurper Pepin, 232 and [*t*]; the nature of their jurisdiction under Charlemagne, 236, 237 and [*z, a*]; their dignity lessened by the Grecian emperors, 239, 240; and made subordinate to them and the Latin monarchs, 243, 244; and limited by the civil power, 245; their opinions opposed in councils assembled by the Franks and Germans for terminating disputes relative to image worship, *ibid.* the emperor's approbation necessary to their consecration, 298, 408; their power augmented by the divisions of the empire in ix cent. 302; divest the emperors of ecclesiastical authority, 303; diminish the power of councils and the bishops, 304 and [*y*]; frauds and forgeries to support their claims, 305, 306 and [*z, a, c*]; the cause of the vices among the clergy in x cent. 400; their supreme legislative authority, opposed by the German, French, and Italian

bishops, does yet gain ground by the adulatory services of some minions among the bishops, 409; the right of canonization, though usurped by John XV. is not solely vested in them till xii cent. 423; their motives for encouraging the first crusade, 446 and [y]; assume the name of Popes, or Universal Fathers, in xi cent. when their authority was at the highest, 472; confirmed in their see by the approbation of the emperors, 474, 475; the right of electing them vested in the college of cardinals, excluding the consent of the clergy and people, 487; the imperial privilege in electing them violated, 488; accessions to their power by the zeal of Pope Gregory VII. 492; called Paterini, and whence, 504 and [r]; the Romish ritual imposed by them on all the Latin churches, and the custom of performing divine service in Latin among all the Western churches, had their rise in xi cent. 573, 574; violent dissensions between them and the emperors concerning the extent of power, and unhappy consequences, in xii cent. iii. 42; deprive bishops of the right of canonization, 62; and of the power to grant indulgences, 84; promote crusades in xiii cent. and why, 133; methods taken at this time to acquire universal dominion, 165; their arrogant claims opposed by civil and ecclesiastical powers, 167; great accessions of power due to Innocent III. and Nicolas IV. 168, 169; the advantage they derived from the orders of Mendicants, and their returns for these favours, 199, 200 and [x, y, z, a]; their authority diminished under the Gallic pontiffs, 316; their power declared to be inferior to that of general councils at the councils of Constance and Basil, 404, 422; deprived of their expectancies, reservations, and provisions, at the latter council, 422; their zeal for propagating Christianity in xvi cent. examined, iv. 138; manner of their elections, 153; what distinction must be made betwixt their authority and the court of Rome, 158 and [e]; debates concerning their power, *ibid.* find zealous advocates for their authority in the Jesuits, 172; their infallibility and unlimited supremacy not universally acknowledged by the church of Rome, 210.

Pordage, a member of the Philadelphian society, an account of, v. 517.

Porphyry, opposes the Platonic philosophy to the doctrine of the gospel, i. 255; a more virulent than formidable enemy of Christianity, *ibid.* his works against the Christians burned by order of Constantine the Great, *ibid.* [c]; the answers to

- this work lost, 256, sub fin. not. [c]; a professed admirer of Plotinus, 260 and [k].
- Porre, Gilbert de la, charged with blasphemy, and submits his opinions to the arbitration of the pope, iii. 96; his errors the consequence of an excessive subtilty and metaphysical method of explaining the Christian doctrine, 97.
- Port Royal, convent of, described, v. 225; sanctity of the religious in it, and its fame, 228 and note; demolished by Lewis XIV. at the request of the Jesuits, 229.
- Portugal, her contest with Rome in xvii cent. v. 149; throws off the Spanish yoke, ib.
- Positivi, Christian doctors so called in xii cent. and why, iii. 92.
- Possevin, Anthony, a Jesuit missionary, his fruitless attempt to unite the Romish and Russian churches in xvi cent. iv. 257; writes against the Protestants, v. 104.
- Potter, Archbishop of Canterbury, maintains the authority of church and clergy of England against the attempts of Bishop Hoadly to diminish it, and his character, vi. 34.
- Prætorius, his work, "Tuba Pacis," to convert Protestants, v. 126 and [r].
- Prague, University of, &c. right of suffrages divided by its founder into four nations, iii. 408; encroachments made by the German nation on this account, and contest about it in xv cent. fatal to John Huss, 409.
- Prague, Jerome of, condemned and burned alive in xv cent. iii. 411; the true causes of this proceeding, 412, 415 and [x, a, b].
- Præxas, his notions concerning the Trinity, i. 235; his followers called Monarchians, and whence, ib.
- Prayers, the addition of Ave-Maria made to them in xiv cent. iii. 371.
- Predestinarians, whence their rise in v cent. ii. 86; their doctrine, 90; opposed by Augustine, ib. the opinion of some concerning the reality of this sect, 91 and [g].
- Predestination and Grace, controversy concerning, in ix cent. ii. 343; begun by Godeschalchus, a Saxon, ib. its state in xvi cent. iv. 353; Calvin's doctrine of it, 364.
- Premontre, an order of monks founded by Norbert in xii cent. iii. 72; their universal fame, ib. excessive poverty at first and future opulence, ib. [g]; discipline chiefly modelled by St. Augustine's rule, ib. and [r]; first arrival into England, 73, sub fin. not.
- Presbyter, its import, i. 101 [b] ib. [c].

- Presbyterians, flourish under Cromwell, v. 407, 408.
- Prescription, how pleaded against error, in iii cent. i. 282 and [m]; polemics rest upon it in xvii cent. v. 133.
- Prester, John, an account of, in xii cent. iii. 9, 10 and [n]; his successor deprived of his kingdom by Genghis Khan, 11; the consequence of his death on the affairs of the Christians in Tartary, 24.
- Priesthood, an artful parallel between the Jewish and Christian, i. 179; its pernicious effects, 180.
- Primasius, of Atrinetum, his works, ii. 122, 127.
- Printing, this art discovered in xv cent. i. 392; by whom invented, ib. and [p].
- Priscillian, revives the Gnostic heresy in iv cent. i. 427; condemned to death by the order of Maximus, 428; an account of his prosecutor, ib. [m].
- Priscillianists, their tenets imperfectly represented, and how far they resembled the Manichæans, i. 429 and [o].
- Probability, doctrine of, inculcated by the Jesuits, and what, iv. 214 and [a].
- Proculus, a modern Platonic in v cent. his character, masters, and disciples, ii. 20 and [m].
- Procopius of Gaza, his works, ii. 120; his character as an expositor of scripture, 127.
- Propagation of the gospel in foreign parts, account of that society, v. 49.
- Prophets of the New Testament, the nature of their office, i. 102; fanatical in xvii cent. v. 342.
- Prosper of Aquitaine, an eminent polemic writer in v cent. ii. 37; his moral works, 47.
- Protestants, whence this name, iv. 73 and [h]; deliberate about forming a league, on the emperor's arresting their ambassadors, 74; but come to no determination, 75; dissension among them about the eucharist, 76; present a confession of their faith at Augsburg, 91; object to a council being called at Trent, and why, 108; attempt to propagate the gospel in foreign parts, 141, 142 and [k]; their missions in Asia, v. 38; in America, 45; persecuted by Rome in xvii cent. 114; milder methods used by Rome, 122; different proposals of their enemies, ib. public and private conferences between the doctors of both churches, but the breach is widened, 124 and [n]; methods of reconciliation by the Romanists ineffectual, ib.
- Protestants, French, a great variety, on their religious sentiments, iv. 367; join in communion with the church of

Geneva, 368; their sufferings, *ibid.* 369; peace-makers among them in xvii cent. v. 129; English peace-makers, William Forbes, *ib.* and [*a*]; Dutch, Grotius, with the bad fruits of their labours, and George Calixtus' conduct, 130; desertions from the protestant to the catholic church in this cent. personal only, 136; as Christina of Sweden, *ibid.* [*l, m*]; Wolfgang, William Count Palatine, Christian William of Brandenburg, *ib.* Ernest of Hesse, 137 and [*n*]; and other learned men, 308; divided into four sects, 370.

Prussia, See Liturgy.

Prussians murder their missionaries, Boniface and Bruno, ii. 437; compelled to receive Christianity, *ibid.* compulsive methods used for their conversion in xiii cent. and the success of them, by the Teutonic knights, iii. 142 and [*u*].

Psellus, Michael, expounds Aristotle, ii. 287; his great character, 458, 540; his commentaries, 547.

Ptolemaites, Valentinian sect in ii cent. i. 232.

Purgatory, its analogy to pagan superstition, ii. 40 and [*a*]; the success of this doctrine in x cent. ii. 417; dreaded more than infernal torments, *ib.*

Puritans (Nonconformists), their rise in xvi cent. iv. 372; uncharitableness of the Lutherans, and humanity of the Reformed towards them, *ib.* and [*k*]; two classes refuse to assent to queen Elizabeth's proceedings, 374; their history by Neal, and character, 375 and [*m*]; their sentiments and doctrine, *ib.* further exasperated, and opinion concerning excommunication, 378 and [*o*]; their disgust at the rites imposed, and at other usages, *ibid.* 379 and [*p, q, r*]; the principles of their sentiments on church-government, and worship, in answer to the queen's commissioners, 380, 382; divided into a variety of sects, 384; controversy between them and the church of England, with the conduct of the Helvetic church to the latter, and the reasons, 420; contests about doctrinal points, 422 and [*d*]; their missions to America, v. 48 and [*r*]; their state under James I. 384; hope for better times, but are disappointed, *ibid.* 392; resolution in favour of them, 416 and [*k*].

Q

Quakers, propagate their doctrine without restraint under Cromwell, v. 410; their history, and whence denominated,

466; rise and founder, *ib.* 467 and [*i*]; anonymous letter in defence of their founder censured, *ib.* sub not. [*i*]; tumults and proceedings against them, 468 and [*k*]; their first attempts under Cromwell, 469; strange instances of most extravagant fanaticism, 470 and [*k*]; vain attempts of Cromwell to suppress them, 471; progress of this sect under Charles II. *ib.* assume a regular form of discipline, with their chief members, 472 and [*n*]; their sufferings, during this reign, and on what account, *ib.* and [*o*]; are tolerated under James II. and William III. and whence, 473 and [*r*]; attempt to propagate their doctrine in other countries, and success, 474; their settlement in America, and how, *ibid.* intestine disputes and contests about them, 475; concerning the reality of the history of Christ's life and sufferings, and which denied by them, 477 and [*y, z*]; their religion considered in a general point of view, 478; and digested into the form of a regular system, and by whom, *ib.*; authors to be consulted concerning them, and the account of Barclay's works, particularly his catechism, 479 and [*b*]; their fundamental doctrine, and the same with that of the ancient Mystics, 480, 481 and [*c*]; tenets that arise from this fundamental principle, 482; their opinion of the future resurrection, 483 and [*d*]; doctrine concerning Christ, *ibid.* 484; religious discipline and worship, 485; reject baptism and the eucharist, *ibid.* their moral doctrine comprehended in two precepts, and what they are, *ib.* distinguished from all other Christian sects, and how, with their singular customs, 486; relax their former austerity, 487; form of ecclesiastical government, *ib.* method of preaching changed, 489 and [*d*].

Quesnel, Pascasius, his celebrated New Testament, with the condemnation of it by pope Clement XI. v. 198 and [*b, c*]; patronizes Jansenism, 208; disputes in the Romish church, on account of his New Testament, and bad consequence of its condemnation, vi. 13.

Quietism, controversies occasioned by its doctrine in xvii cent. v. 231.

Quietists, (Hesychasts), their rise in the east in xiv cent. iii. 372; the same with the Mystics, *ib.* employ their time chiefly in contemplation, *ib.* their notions of a celestial light within them, *ib.* 373 and [*q*]; branded with opprobrious names, *ib.* and [*r*].

Quinsextum, council of Constantinople in vii cent. why so

called, ii. 184 and [g] 198; enacts laws about ceremonies, with the nature of its acts, ib. six of its canons rejected by the Romanists, ib. [u].

Quintin, one of the leaders of the Spiritual Libertines, iv. 414.

R

Rabanus, Maurus, archbishop of Mentz, his great character, ii. 291; called the Light of France and Germany, 313; his commentaries, 327; scriptural allegories, ib. exposes the errors of the Jews, 332; writes against Radbert's doctrine of the eucharist, 340; opposes Godeschalcus in his notions of predestination and grace, 344; the rise of the quarrel between them, 348 and [r].

Rabelais, a supposed infidel in xvi cent. iv. 134.

Racow, catechism of, iv. 505 and [g]; a collection of popular tenets, and not a rule of faith, ib. a seminary erected there, 506; students of, vent their rage against a crucifix, whence the downfall of the Socinians in Poland, v. 500.

Radbert, Pascasius, an account of him and his works, ii. 315; his notion of the local presence of Christ's body in the sacrament, 340 and [k]; and this doctrine opposed by Bertram, 340; Scotus' precision, with the fluctuating opinions of others, 342; his dispute with Bertram, concerning the manner of Christ's birth, 349.

Ramæans, a philosophical sect in xvi cent. iv. 283; oppose the Aristotelians, ib. 267.

Ramus, Peter, a philosopher in xvi cent. his character, iv. 149; his philosophy preferred to Aristotle, iv. 408.

Rance, Bouthelliers de, his conversion and great character, v. 171 and [b].

Rasa, Procopius, the head of the Hussites, his character, iii. 447.

Rathier, bishop of Verona, his works and character, ii. 415.

Rathman, Herman, controversy occasioned by his writings, and character, v. 333; his doctrine misrepresented, ib. real doctrine reduced to four principal points, and what these are, ib. and 334; dies in the height of the controversy, which then gradually decreases, ib.

Ratisbon, Diet, memorial for peace, and the result, iv. 107; new conference held there, 108; the Protestants protest against the Trent decrees, and are proscribed, ib.

Raymond de Sabunde, his natural theology, iii. 456.

Raymond, earl of Tholouse, is excommunicated, and why, iii. 274; re-admitted into the church, and opposes the pretended heretics, 275; his kingdom given away by Innocent III. pope, to Simon, earl of Montfort, *ib.* contest between his son and Simon's son, 276; opposition of the former against the pope fruitless, *ib.* accounts of this war, where to be found, 277 [*q*].

Realists, why so called, ii. 292 [*l*]; Schoolmen chiefly such in xiii cent. iii. 248; their defects, *ib.* 249; their disputes with the Nominalists in xiv cent. 308.

Reformation, its history in xiv cent. iv. 6. and [*o*]; its foundation laid in the revival of letters, 9; how the people were in some measure prepared to receive it, 16; ardently desired, 26; how far attempted, and its dawn rises unexpectedly, 28; its rise and progress in Denmark, 78; distinction in that of Sweden and Denmark, 85 and [*w*]; the measures taken about doctrine and discipline commendable, but not so in reforming the clergy, *ib.*; how far this observation is just, *ib.* [*w*, *x*]; its rise and progress in France, 87; and in other European states, 90; its history from the Augsburg confession till the war subsequent upon the Smalcald league, 91; from the Smalcald war to the peace of religion at Augsburg, 111; a judgment of it, and the means used for producing it, 134; civilized many nations, 167, 168.

Reformation, its rise in England, iv. 104, 105 and [*p*, *q*, *r*]; the nature and effects of this first dawn of the Reformation here, 106; gains ground here, 122; how promoted by Edward VI. and his character, *ib.*

Reformation takes place in Scotland, iv. 124; established by Knox, with his character, 125 and [*q*], 126 and [*h*].

Reformation, its success in Ireland, iv. 126; queen Mary's design to extinguish it, how prevented, 128 [*m*].

Reformation, its progress in the United provinces, iv. 129; conduct of the nobility and people at this time, considered and explained, 130 [*o*]; the religion of Switzerland established here, and universal toleration, with some distinction, 131 and [*q*].

Reformation in Italy, its progress, iv. 132.

Reformation in Spain, its dawn soon prevented from spreading, iv. 132; executions from the Inquisition upon the death of Charles V. *ib.*

- Refugees, French, their character, iv. 344.
- Regale, a right enjoyed by the French kings, and opposed by Innocent XI. in xvii cent. v. 153, 154 and notes.
- Regino, abbot of Prun, an account of, in 316.
- Reinboth, singularity of his opinions, v. 336; severely censured by Danhaver, *ib.* opposes Lubieniecus' attempts to establish Socinianism in Holstein, 502.
- Reineccius, a famous Lutheran historian in xvi cent. iv. 280.
- Relics, excessive veneration for them in ix cent. ii. 323; by what arts collected, 324.
- Religion, early method of teaching it in the Christian church, i. 115; corrupted by the principles of modern Platonism, 273; its state in iv cent. 864; degenerates into superstition, 365; pious frauds, whence, 367; method of explaining Scripture on Origen's plan, 369; its doctrines determined with more accuracy in v cent. ii. 37; consequences, and the increase of superstition in supplicating saints and worshipping images, 38; efficacy attributed to the bones of martyrs, and to the figure of the cross, 39; the purification of departed souls, and benefits hence arising to the Romish church, 40 and [a]; practical, how explained in vi cent. and methods used for advancing it, 129; remission of sins purchased by liberality to monks and churches, 173; its deplorable state and superstitions in vii cent. 176; this exemplified from St. Eloi's life, *ib.* and [w]; placed in purifying fire and offerings, 177 and [x]; its decline in viii cent. 248; the ignorance and superstition of ix cent. and the causes, 317, 318; its state in x cent. 417; an universal opinion of the final dissolution of all things being at hand now prevailed, 419; whence this notion, 420 [u]; the preparations thought necessary against this expected change, 420; made to consist in the observance of external rites in xi cent. 543; its melancholy state in xii cent. iii. 81, 82; attempts of many to reform abuses, why unsuccessful, 83; a general and deplorable account of it in xiii cent. 241, two eminent sources of corruption introduced, 242; its dignity degraded by the great variety of rites, 259; corrupted in xiv cent. and hence the number of sectaries increased, 361; many defenders engage to prevent its total decay in xv cent. 445; reduced to mere external pomp and show, 460.
- Religions, the variety in the Pagan world produces no dissensions, and whence, i. 24.
- Religious errors, their punishment by civil penalties, and when introduced, i. 382.

- Remi, archbishop of Lyons, defends Godeschalchius, and his doctrine, ii. 345.
- Remegius, bishop of Auxerre, his expositions, ii. 327; other works, 328.
- Remonstrants, Arminians so called, and why, 440.
- Reservation, ecclesiastical, stipulated by Charles V. for the Roman Catholics in xvi cent. iv. 276 and [k].
- Restitution, edict issued out in Germany in xvii cent. v. 110; how put in execution, 111 and [v].
- Reuchlinus, John (Capnion), restores learning among the Germans in xv cent. iii. 394.
- Rheims, William of, his works adapted to excite pious sentiments, and to promote practical religion, iii. 79.
- Rhinsberg, solemn assembly of the Collegiants holden every year, and for what end, v. 506, 507.
- Rhinbergers. See Collegiants.
- Rhodes, Alexander of, his mission to Siam, &c. v. 14; success, and the pope's regulations thwarted by the Jesuits, with the latter's injurious treatment of the papal missionaries, 15 and [o].
- Rhodium, Nilus, a warm advocate for the Greeks in xiv cent. iii. 360.
- Ricci, Matthew, a zealous missionary in xvi cent. iv. 141; obtains a grant from the emperor to propagate the gospel in China, *ibid.* and [h, i]; founder of the Christian church in China, declares for the innocence of Chinese rites, and how explained, v. 25; this opinion rejected by some missionaries, *ibid.* and [v]; progress of this dispute in favour of the Jesuits, yet turns against them, 26; bustle on both sides at the pope's appointing a congregation to examine it, *ibid.* 27 and [w, x]; this dispute reducible to two great points, and the first of these, 28; the question on it stated, *ibid.* answered by the Jesuits in the affirmative, by their adversaries in the negative, and why neither side satisfactorily, 29; second point, and the question thereon, 30; Jesuits, conclusion from it, *ibid.* whether justifiable, 31 and [y]; what their adversaries maintain, with an account of the honours paid to Confucius, *ibid.* and [z].
- Richeri, Edmund, opposes the pontifical authority over the Gallican church in xvi cent. iv. 201; his character as a commentator, *ibid.*
- Richlieu, cardinal, his attempts to reclaim the Protestants, v. 125; followed by others of less note, 126; despotic maxim of, 351 and [r].

- Rickel, Dionysius, a Mystic in xv cent. iii. 443.
- Rigourists, Jansenists, so denominated, and why, v. 221.
- Rimini, Gregory de, a scholastic divine in xiv cent. iii. 361.
- Rites. See Ceremonies.
- Rivet, assists Voet in his controversy with Des Cartes, v. 224.
- Rivier, propagates the philosophy of Paracelsus at Paris, in xvi cent. iv. 285.
- Rivius, a moral writer, iv. 293.
- Robert, king of France, his ardent zeal for cultivating letters, and success, in xi cent. ii. 459.
- Robert, abbot of Molême, founder of the Cistercian monks in xi cent. ii. 530.
- Robert of Arbrisselles, founder of the Fontevraud order of monks in xii cent. iii. 70; his singular discipline and rules how defended, *ibid.* accused of criminal conversation with his female disciples, 71 and [p]; some nuns of this order brought into England, 72, sub fin. not. [p].
- Robert de Sorbonne, founder of a college for the study of divinity in xiii cent. iii. 153 and [f].
- Robinson, John, founder of the Independents in xvii cent. v. 401; his writings, *ibid.* sub not. [p]; endeavours to reform the Brownists, and success, 405.
- Rochelle, city of, granted to the Reformed in France, v. 350; taken from them by Lewis XIII. and terrible consequences of it to the Reformed, 351.
- Rochester, earl of, his character, conversion, and death, v. 54, 55 and [c, d].
- Roderic, Christopher, a famous Jesuit and missionary in Egypt, but unsuccessful, in xvi cent. iv. 162.
- Roell, Herman Alexander, controversy set on foot by him about the use of reason in religion, and account of, v. 429; his sentiments concerning the generation of the Son of God, 430; notions about divine decrees, &c. greatly different from the Dutch church, *ib.* and [t]; condemned with his disciples as heretics, and their ill treatment after his death, with observations on this remark, 431 [tt].
- Roger, count of Sicily, expels the Saracens out of Sicily in xi cent. ii. 437; obtains from pope Urban II. a grant of supreme authority in matters of religion, which is still vested in the kings of Sicily, 438; his successors called dukes till xii cent. when Sicily became a kingdom, *ibid.*
- Rohas, Christopher de; bishop of Tinia, his pacificatory attempts in xvii cent. v. 128.
- Rollo, first duke of Normandy, his conversion in x cent. ii.

- 374; his motives, *ibid.* the influence of his example on the army, *ibid.*
- Romanis, Humbert de, his attempts to reform the monks in xiii cent. iii. 240; his Spiritual Institutes, 253.
- Roman empire, its extent advantageous to Christianity, i. 20; subject to four prætorian prefects in iv cent. 349; its state in v cent. ii. 1.
- Roman tribunals, ecclesiastical causes how determined by them, ii. 45; the pernicious effects of this custom, and whence the number of spurious writings in v cent. *ib.* and 46.
- Roman Catholic faith, derived from two sources, iv. 192; uncertainty about its real doctrines, *ibid.* difference of opinion about determining doctrines and controversies, 193.
- Roman Catholic religion, its principal heads, and whence to be known, iv. 196, 197 and [*k*].
- Romans, impose the names of their own deities on those of other nations, and hence the perplexities in the history of the ancient superstitions, i. 23 and [*h*]; their system of religion different from the Greeks, 30; introduce their rites among the conquered nations, 31; why they persecuted the Christians, 73—75; state of learning and philosophical sects among them, 93; introduce letters and philosophy into the conquered nations, 94.
- Rome, its bishops. See Popes.
- Rome, the decline of this church, and whence dated, iv. 159; its internal constitution strengthened by various ways, 167.
- Rome attempts to ruin the Protestants, iv. 19; but unsuccessful, 21; conferences held on both sides, 26; the interest of this church loses ground in the east, 41; two strong instances of it, 42; the pope's authority in its decline, 48.
- Rome, rupture between Pope Paul V. and Venice, v. 145; wise conduct of the latter, 146; peace concluded through Henry IV. of France, *ib.* [*y*], 147 [*z*]; the consequences, and their separation how prevented, 148 [*a*, *b*].
- Rome, its contest with Portugal in xvii cent. v. 149; the former gains no ground, 150 and [*c*]; between it and the French court, with the former's stratagems defeated, and the writers in this contest variously treated, 151; contests under Lewis XIV. with the reason, 152; peace concluded on inglorious terms for the pope, 153; a second contest about the Regale, *ibid.* and [*f*], 154 and [*g*]; Lewis summons an assembly of bishops, 155 and [*h*]; which drew up four propositions, opposed by the pope pub-

licly and privately, *ib.* [*i*], 156 [*k*]; third contest on the right of asylum to ambassadors at Rome, and accommodation, 157 and [*l*]; whether the papal authority gained ground in this cent. with the complaint in the affirmative groundless, 158; the manner of terminating differences changed, 159; Gallican liberties still maintained, 160 and [*q*]; some cringing flatterers fawn still on the pope, *ibid.* secret, yet vigorous measures used by the French against the pope, who are treated by their monarchs as the Pagan heroes treated Cerberus, 161.

Rome, its state of learning in xvii cent. v. 179; improved by the French, *ibid.* philosophy much changed in France, and those most distinguished in it, 180 and [*n*]; ill treatment of them, 181 [*o*]; the French example followed in Italy, &c. 182; Jesuits improve learning most, and followed by the Benedictines, *ibid.* decline of learning among the Jesuits ever since, 183; emulation of the priests of the oratory, and the most distinguished among them, 184; Jansenists of Port Royal the most famous, *ibid.* reason of these improvements, 185; principal authors of the Romish communion, 186 and [*q*]; its doctrine more corrupt than in the former ages, through the Jesuits and its pontiffs' negligence, 187; whence derived, and with what views propagated, 188; Jesuits why supported by the popes, 189; they sap the foundations of morality with several pernicious maxims, *ibid.* are condemned by popes Alexander VII. and VIII. yet their moral tenets not suppressed, 194 and [*x*]; why the great made them their confessors, 195; their maxims and practices not adopted by all the fraternity, 196; three circumstances necessary in general censures, which are not observed by their adversaries, *ibid.* state of exegetic theology in xvii cent. 197; scripture how obscured, 198 and [*a*]; state of didactic, moral, and polemic theology at this time, *ibid.* contests under the pontificate of Clement VIII. between the Jesuits and Dominicans, about grace, 200; intimation of the arbiters appointed by the pope in favour of the Dominicans, 201; who himself examines the controversy, *ib.* but dies before the decision, *ib.* dispute continued under Paul V. and ordered to be suppressed, with liberty to each party to follow their own respective opinions, 202; the pope, how hindered from pronouncing a public determination, 203 and [*f*]; contests occasioned by the rise and progress of Jansenism, 204; hopes of an union between this and the Greek church, 246; methods used by

- the Romanists, 247 and [*d*]; but ineffectual, 250; an union between this and the Russian church attempted, but in vain, 379.
- Romuald, founder of the Camaldolites in xi cent. ii. 529.
- Rosary, instituted in honour of the Virgin Mary in x cent. ii. 426 and [*l*].
- Roscellinus, controversy relative to the Trinity begun by him in xi cent. ii. 585, 586 and [*z*]; retracts and resumes his error, 587; his doctrine concerning the illegality of bastards being ordained, not favourably received in England, *ib.*
- Rosecrucians, their derivation in xvii cent. v. 78 and [*f*]; inveigh against the Peripatetics, 79; most eminent among them, with their followers, *ib.* and [*g*]; diversity of opinions, whence, with some common principles, 90; attacked by Gassendi, 81.
- Rothman, Bernard, an ecclesiastic of Munster, becomes Anabaptist, *iv.* 437 and [*q*].
- Rufinus of Aquileia, his character, *i.* 363; friendship and rupture between him and Jerome, *ib.* [*o*]; his version of the Scriptures, 368.
- Ruffus, a chief of the spiritual libertines, *iv.* 414.
- Rugen, isle of, Christianity established here in xii cent. iii. 3 and [*b*].
- Ruggeri, Cosmo, account of his impiety, *v.* 61.
- Russians, converted in ix cent. and by what prudent means, *ii.* 279; their conversion misrepresented by Le Quien, 280 and [*h*]; adopt the doctrine and discipline of the Greeks, *iv.* 238; but are independent on them, and the patriarch of Constantinople, 239; an union between their own and the Romish church attempted, but in vain, 257, 258.
- Ruysbroekius, an eminent Mystic in xiv cent. iii. 361.

S

- Sabellius, his notions of the Trinity, *i.* 305; in what he differed from Noctus, *ibid.* propagates his opinion with some success, *ib.*
- Sacrament, festival of, its origin in xiii cent. iii. 261, 262 and [*s*].
- Sadducees, their tenets, *i.* 43; deny a future state, *ib.* their moral doctrine and bad influence, 46.

- Sagarelli, Gerhard, founder of the sect of Apostles in xii cent. iii. 290; is committed to the flames, and burned, 291; his successor Dulcinus, and the war he carried on, with his terrible end, *ib.* 292.
- Saints, veneration paid to them; its rise, i. 365; their number considerably augmented in v cent. and whence, ii. 31; sepulchres frequented, 39; their prayers thought to be victorious at the throne of God, 114; the lives of some considered, 130, 131; a confidence in their merits thought necessary to salvation in viii cent. 249; tutelary, their origin in ix cent. 319; a passionate fondness for their relics, 323; excessive veneration paid to them in x cent. 417; multiplied greatly, 422; this accounted for, *ibid.* their numerous devotees in xii cent. iii. 82; supposed to be frequently present in the places they inhabited upon earth, *ib.* and [r]; the defects of those who wrote their lives in xiii cent. 155; added to the Romish calendar in xvii cent. v. 242, 243 and [z].
- Salabert, defends the Nominalists in xi cent. ii. 468 [q].
- Saladin, his success against the Christians, iii. 15; reduced the city of Jerusalem, after a dreadful carnage, *ib.* and [r]; defeated by the kings of England and France, 17; concludes a truce with Richard I. of England, *ib.*
- Salernum, a famous school there for the study of physic in xi cent. ii. 462 and [i].
- Salisbury, John of, his just and severe censure of the Nominalists, Realists, and Formalists, iii. 39 [s, t]; his great character, 80.
- Salmasius, his disputes about usury, stage plays, &c. in xvii cent. v. 421.
- Salmuth, Henry, his observations on the bible, an account of, iv. 336.
- Salvian, his book on divine governments, and the cause of writing it, ii. 13; character, 36 and [u]; moral writings excellent, 47.
- Samaritans, their sad state, i. 51; notions of the Messiah, if juster than those entertained by the inhabitants of Jerusalem, *ib.* and [x].
- Samogetæ, their conversion to Christianity in xv cent. considered, iii. 387.
- Samuel, a Jewish convert, writes an elaborate treatise against the Jews, in xi cent. ii. 552.
- Sanchez, a famous eclectic and sceptical philosopher in xvii cent. v. 95 and [u].

- Sancroft, archbishop of Canterbury, is deprived, with seven other bishops, of his ecclesiastical dignity, and why, v. 417 and [ii].
- Sanction, pragmatic, instituted for retrenching papal power, iii. 428; when, and by whom made, 429 [n]; abrogated in part by Lewis XI. of France, ib. its total abrogation obtained from Francis I. of France, iv. 13 and [g].
- Sandimus, an eminent writer among the Arians in xvii. cent. v. 505 and [w].
- Sarabaites, an order of abandoned and profligate monks in iv cent. i. 381.
- Saracens, their successful incursions in the east in viii cent. ii. 213; success owing to the divisions of the Greeks, *ibid.* usurpations in the west, 214; consequences of their success to Christianity, ib. their progress towards universal empire in ix cent. 382; the progress of their arms injurious to the gospel, but more fatal in the east than in the west, ib. writers against them in this cent. reported many things which were false and groundless, 332; their ruin accomplished by the Turks in the east in x cent. 387; the Ottoman empire established on the ruins of the Saracens' dominions, *ibid.* state of learning among them, 393; driven out of Sicily in xi cent. 437; the privileges thereupon granted to the kings of Sicily, 438; resident in Palestine, and expeditions formed against them, ib. by Peter the hermit, with the progress, 439; and history of this holy war, 441, 442 and [s]; difficulties and successes, 443 and [u]; motives of the popes and European princes engaging in this crusade, 445, 446 and [y]; reasons for and against these wars, 448 and [z]; with their unhappy consequences, 450 and [a]; of great service to literature in Spain, 461; they oppress the eastern Christians in xii cent. and the justice of these oppressions examined, iii. 23; the decline of their affairs in Spain in xiii cent. 142; schemes for their expulsion thence in xiv cent. 300; subversion of their kingdom in Spain effected in xv cent. 386; methods used for their conversion, and how far effectual, ib. 387. See *Arabians*.
- Sardis, council of, its fourth canon supposed the chief step to the bishop of Rome's sovereignty, i. 354; the impossibility of proving by it the necessity of an appeal to Rome in all cases, with the import of this canon, *ibid.* and [p].
- Saturninus of Antioch, leader of the sect of the Elcesaites, i. 217; the heretical principles he maintained, *ibid.*
- Savanarola, Jerome, his great character, iii. 442; censured

with severity the Roman pontiffs, and his unhappy fate, 443 and [t]; declares that Rome was become the image of Babylon, 445; labours to reform the schoolmen in xv cent. 454; his polemic work entitled, *The Triumph of the Cross*, 456.

Saurin, James, his opinion concerning the lawfulness of violating the truth, and controversy thereon, vi. 37.

Saxons, why averse to Christianity in viii cent. ii. 209 [h, i]; methods used for converting and retaining them, with an observation on the nature of that conversion, *ibid.* and *sub fin not.* [i].

Saxony, divines of, contend with those of Weimar in xvi cent. iv. 314; new reformation attempted, 326.

Sceptics, their method, and most eminent among them in xvii cent. v. 89 and notes.

Schaal, John Adam, chief of the Jesuit missionaries in China, and account of, v. 20; imprisoned and condemned to death, *ibid.*

Schade, John Casper, his character, v. 330; imprudent zeal excites commotions in the Lutheran church, *ibid.*

Schism, the great western in xiv cent. an account of, iii. 327; its bad consequences, 328; injurious to papal power, *ibid.* proposals for terminating it, 329; fomented and continued in xv cent. 401; two pontiffs condemned by the council of Pisa, which elects a third, 402; afflictions received by the church from it in this cent. 424; healed by the prudence of Nicholas V. 426; between the Greeks and Latins, and why not healed, 456.

Schmidt, Erasmus, a learned expositor of Scripture, v. 295.

Schmidt, Sebastian, an interpreter of Scripture, and character, v. 296.

Schmidt, Laurent, his translation of the Bible, and whence called the Wertheim interpreter, vi. 25; character, *ib.* is opposed, and accused of being an enemy to the Christian religion, and whence, 26; is cast into prison, but escapes, *ib.* charge brought against him, *ib.* [t].

Scholastic theology, whence it began, i. 273.

Scholastics, properly so called, in xii cent. iii. 90; their author, Abelard, 91; opposed from different quarters, 93; and principally by St. Bernard, 94; are chiefly Realists in xiii cent. 248; their dangerous tenets, and vicious methods of defending them, 252; fall into absurd and impious notions of the Trinity, and the consequences in xiv cent. 364 and [f]; hated and opposed in xv cent. 453; and principally

by the restorers of polite literature, 454; a philosophical sect in xvi cent. iv. 16; united with the Aristotelians, but opposed by the Ramæans, *ib.*

Schoman, George, author of the Cracow Catechism, iv. 489 sub not. [*z*]; his Testamentum, 493 [*a*]; an admirer of Farnovius, 512.

Schomer, a Lutheran expositor in xvii cent. v. 296.

Schoolmen, whence so called, ii. 129; chiefly employed in collecting the ancient interpretations of the Fathers in xiii cent. iii. 246; contentions among them in xiv cent. 364.

Schools established for Christian philosophy in i cent. i. 118; how distinguished from the academies of the ancient Christians, 119; very serviceable to Christianity, 346; cathedral, erected by Charlemagne in viii cent. ii. 218; public, their sad state in xvi cent. iv. 22.

Schurman, Anna Maria, a follower of the Labbadists, and great character, v. 612.

Schwenkfeldi, George, his debates with Luther, iv. 301; character, 302; is banished, and his death, *ib.* his doctrine different from Luther's in three points, 303.

Schyn, Herman, a Mennonite, iv. 424; character of his writings, *ib.* sub not. [*e*]; 426 sub [*f*].

Sciences, their sad state in vii cent. ii. 168; a new division of them, and their number increased in xii cent. iii. 31, 32.

Science, its limits extended in xiii cent. iii. 160; Bacon's reflection on the learning of this cent. 161 [*d*].

Sciences, many professors of, but few very serviceable to society in xiv cent. iii. 307; their improvement in general, in natural philosophy, mathematics, in astronomy, in xvii cent. v. 69; and how by Bacon, 70 and [*z*]; the most eminent for them through Europe, 71; their distinguished promoters, and advantages hence arising to society and religion, 72; their state among the Lutherans, 281.

Scioppius, employed to write against the Protestants, with an account of his being caned, v. 104 and [*n*].

Sclavonians, and Dalmatians, express a desire to embrace Christianity in ix cent. ii. 279; the joy this occasioned, and hereupon missionaries were sent, *ib.* and [*f*].

Sclavonians, converted by Waldemar, king of Denmark, through Absalom, archbishop of Lunden, in xii cent. iii. 2, 3 and [*b*]; their aversion from Christianity over-ruled, and their conversion completed, by the zeal of Henry the Lion, through the ministry of Vicellinus, iii. 6, 7.

- Scot, Michael, an Aristotelic, and a Latin interpreter of his works in xiii cent. iii. 159.
- Scotland, whether Christian in iii cent. i. 248 and [m]; church of, its founder, iv. 370; how far it adopts the doctrine, &c. established at Geneva, ib. opposes changes of discipline and worship, ib. a remarkable declaration of king James I. concerning the kirk, v. 384 [d].
- Scots (Irish), eminent for their learning in viii cent. ii. 259 and [m]; illustrated Christian doctrines by the rules of philosophy, ib. their sophism about the Trinity, ib.
- Scotus, Johannes Erigena, an eminent philosopher in ix cent. ii. 292 and [a]; his great erudition, ib. his works, 293; blends the Mystic Theology with the Scholastic, and forms them into one system, ib. his notions and great modesty, 294; high character, 316; explains the doctrines of Christianity according to reason and the principles of true philosophy, 329; is opposed and persecuted on this account, ib. and [s]; his new and elegant translation of the pretended Dionysius's works, 331; his excellent method of managing the controversy with Pascasius Radbert, concerning the real presence of Christ's body and blood in the eucharist, 342.
- Scotus, Marianus, his works, ii. 541.
- Scotus, John Duns, eminent for the acuteness and subtilty of his genius, but not for his candour and ingenuity, iii. 360; his works, ib. [x]; warmly opposes the several doctrines of Aquinas, and hence the sect of the Scotists, 365; defends the immaculate conception of the Virgin Mary, ib. and [g].
- Scriptures, canon of, supposed to be settled before the middle of ii cent. i. 108; arguments in confirmation of this supposition, 109; early method of interpreting them, 115; the New Testament translated into several languages, and its use, 151; zeal for them in ii cent. 185; interpretations of them defective, through the double sense used at this time, 186; the zeal of many for propagating them in iii cent. and advantages hence arising to Christianity, 244; interpreters of them censured, and why, 278; versions in iv cent. discover a want of sound judgment in their authors, 368; the most eminent commentators in v cent. ii. 41; Origen's method adopted by many, 42; logical discussions esteemed better tests of truth than the Scriptures, 44; expositors in vii cent. few, and very unlearned, 178; the study of them much promoted among the Latins by Charlemagne in viii cent. 317; allegorical interpreters of, in ix cent. and their

- fundamental principle, 327; explained in xii cent. chiefly according to the rules of Mysticism, iii. 88; which prevailed much in xiii cent. 245; commentators on them among the Lutherans in xvi cent. iv. 288.
- Scripture-knowledge, its state in xvi cent. iv. 197; methods taken to obscure it, 198; severe law passed as to interpretation, *ib.* and [*l*].
- Scytlezes, John, an historian among the Greeks in xi cent. and character, ii. 458.
- Scythio, within Imaus, embraces the gospel in viii cent. ii. 203; its division by the ancients, *ib.* [*a*].
- Sectarian philosophers, who so called in xvii cent. v. 286 [*l*].
- Sects, formed in the times of the apostles, i. 131; grow imperceptibly, 132; accounts of them imperfect, and whence, 133; those which arose from the oriental philosophy very detrimental to Christianity, 215; illiterate, which prevailed in ii cent. 236; remains of the ancient in iii cent. 294; and in iv cent. 401; Manichæans most prevalent, who concealed themselves under various names to avoid the severity of the laws, 402; ancient flourish in vii cent. ii. 246; and recover strength in viii cent. from the divisions in the Grecian empire, 272; and subsist in xi cent. 577; numerous among the Latins in xii cent. and the abuses which gave rise to them, iii. 111; multiplied in xiii cent. and the cause, 267; unanimous in opposing superstition and the papal power, *ib.* among the Dutch in xvii cent. v. 434; of inferior note in this cent. an account of them, v. 506; various in England in xvii cent. vi. 35.
- Secundians, Valentinian sect in ii cent. i. 232; maintained the doctrine of two eternal principles, *ib.*
- Sedulius, his expositions and their defect, ii. 327.
- Seidel, Martin, his extravagant notions, v. 347; whence his followers called Semi-Judaizers, *ib.* and [*k*].
- Seidenbecher, George Lawrence, a propagator of the Millennium in xvii cent. v. 346; is censured and deposed from his pastoral charge, *ib.* and [*i*].
- Semi-Arians, their tenets, i. 421.
- Semi-Judaizers, a Socinian sect, iv. 510; why obnoxious to Socinus, *ib.* [*y*].
- Semi-Pelagians, author of this sect in v cent. and their tenets, ii. 92; their five leading principles, *ib.* [*k*]; strongly opposed by the disciples of St. Augustine, yet support themselves and make rapid progress, *ib.* 93; excite divisions in the western churches in vi cent. 141.

- Sendomir, synod held there, iv. 389; by whom, and concerning what, *ib.* and [f].
- Sens, Bernardine of, a celebrated mystic writer in xv cent. iii. 443; his works must be read with caution, 455.
- Serapion, bishop of Antioch, writes a treatise against the Jews, and his motives for it, i. 281.
- Serapion, his successful mission in Armenia, iv. 164; maintains with success the cause of Rome, *ib.*
- Servetus, Michael (Serve), his character and writings, iv. 472 and [c]; circumstances concurring to favour his designs, 473; is seized and accused by Calvin of blasphemy, 474 and [d]; condemned to the flames, *ib.* his life by whom written, *ib.* [e]; strange doctrine of the Trinity, 475; Calvin's severity against him, how alleviated, *ib.* sub not. [e]; strange tenets of other Antitrinitarians after him, 476.
- Servites, convent of, founded in xiii cent. iii. 190; wear a black habit, with the reason, and observe several rules peculiar to themselves, and unknown to other societies, *ib.* and [k].
- Sethites, an account of this sect in ii cent. i. 233; consider Seth as the same person with Christ, *ib.*
- Severian, character of his moral writings, ii. 47.
- Severinus, promotes the philosophy of Paracelsus in Denmark in xvi cent. iv. 289.
- Severus, his character, i. 147; persecution under him, 152; Martyrs who suffered under him, 249.
- Severus, Alexander, shows favour to the Christians, i. 249; is assassinated by the order of Maximin, *ib.*
- Severus, Sulpitius, an eminent historian in iii cent. i. 364 and [p].
- Severus, the Monophysite, made patriarch of Constantinople by Anastasius, the emperor, ii. 143; is deposed, and succeeded by one of his own sect, 145; his doctrine concerning the body of Christ, 148; names given to his followers, *ibid.*
- Sfondrati, Cælestine, his innovated doctrine of predestination, v. 241; is accused of erroneous notions before Innocent XII. with the pope's conduct, *ib.* and [x].
- Shaftsbury, earl of, his character and writings, v. 55; how dangerous to Christianity, 56 and [e].
- Sharrock, the great advantages derived to religion from his moral works, v. 365.
- Sheppard, a Puritan missionary in America, v. 48.

- Siam, the first mission there by the Jesuits, under the direction of Alexander of Rhodes, and its success, v. 14; embassy sent by Lewis XIV. to convert the king and people, 16 and [p]; this was fruitless, and remarkable observation by the king on this occasion, 17 and [q].
- Siculus, Peter, an account of, ii. 313.
- Sidonius Apollinaris, his writings tumid, but not destitute of eloquence, ii. 37.
- Siemno, Jacobus â, protects the Socinians, iv. 497; embraces their communion, and erects a public seminary for them, ib.
- Siganfu, famous Chinese monument found there in vii cent. ii. 152 and [a].
- Sigismund, John, elector of Brandenburg, renounces Lutheranism, and embraces the communion of the reformed church, v. 266; adopts not all their tenets, and leaves his subjects free as to their religious sentiments, 267; the bad effects of this liberty, and Lutherans disgusted at it, 268; controversy and civil commotions that ensued, 269; the form of concord hereupon suppressed, and other edicts made by the elector and his successors, ib. and [d].
- Simeon, bishop of Jerusalem, crucified by Trajan's law, i. 158.
- Simcon, head of the Stylites, makes many converts, ii. 48; his extravagant tenets, 49; attracts the veneration of many persons, ib. and [p]; followed by many persons, though not with the same austerity, ib. and [q]; his superstitious practice continued till xii cent. 50 and [r].
- Simeon of Constantinople, translates the lives of the saints in x cent. and hence styled the metaphrast, ii. 414 and [i].
- Sin, original, doctrine of, disputed by la Place, v. 377; denied by le Cene, 384.
- Smalcald, league, how formed by the confederate princes, iv. 98; the substance of their invitation, and offers made to Henry VIII. of England, ib. [h]; and his answer, 99, sub not. [h]; how it influenced the Emperor, and whence he became inclined to peace, ib. its articles and account of, 268 and [b].
- Smaragdus, a skilful linguist and grammarian in ix cent. ii. 292.
- Socinian, different sense of that term, iv. 4. 469 and [y].
- Socinianism, errors about its origin, iv. 479, 480 and [m]; its real origin, 481; progress of it, 484; how propagated in Transylvania and Hungary, 497; in Holland and England, 498; in Germany, 500; its main principle, ib. dangerous consequences, 501; sum of theology, 502; moral doctrine, 503.

Socinians, their history, name, and origin, iv. 469; how far their origin may be traced, 470; their tenets and doctors, 471; spread their doctrine in Poland, 483; their progress and different classes, 484; their Polish version of the Bible, 487; summary of religion, *ib.* account of the Cracow catechism and its six points, *ib.* and [z]; and their methods of propagating their doctrine, 499 and [k]; yet fail almost every where, 500; their first attempts in Holland, and by whom, *ib.* also in Britain and Germany unsuccessful, with their main principle, *ib.* state of learning among them, 506; method of proceeding in theology, 507; their divisions and intestine controversies, 508; effect of the death of their chief Faustus, 512; their flourishing state in xvii cent. v. 498; their extensive views and attempts to make proselytes, with the singular method of propagating their doctrine, *ib.* their missions not successful, with their decline at Altorf, and how, 499; their decline and sufferings in Poland, and on what account, 500 and [n]; banished thence for ever with the utmost severity, 501; fate of the exiles, *ib.* conceive some hopes of settling in Denmark, and how disappointed, 502; some in England enjoy tolerable tranquillity, 503 and [rr]; congregations of them formed at London, with their notions, *ib.* sub [rr]; embrace the communion of other sects, *ib.* 504 and [t]; not united in their opinions, 506 and [u]; account of their state in xviii cent. vi. 28.

Socinus, Lælius, his great character, iv. 469; adopts the Helvetic confession of faith, *ib.* his travels, after which he settles at Zurich, and dies there, *ib.* and [w].

Socinus, Faustus, an account of, iv. 469, 470 and [y]; his dexterous proceedings, 494; changes the ancient Unitarian religion, 495; what hand Lælius had in this, and its great success, *ib.* [d]; publishes the Cracow catechism, 497; patronized by Jacobus à Sienno, who turns Socinian, *ib.*

Solner, Ernest, a learned Peripatetic, and advocate for Socinianism, at Altorf, v. 499; inculcates their precepts with success, *ib.* his death, and bad consequences of it to the Socinians, *ib.*

Solitarii, Philippus, his character, iii. 76; character of his Dioptra, 98.

Sommer, John, propagates the doctrine of Budnæus at Clausenbourg, where he presides in xvi cent. iv. 510 and [w, x].

- Sophronius, monk of Palestine, raised to the see of Jerusalem, his character, iii. 174; opposes the Monothelites in vii cent. 191; condemns them as heretics, ib.
- Sorbonne, Doctors of, their college founded for the study of divinity in xiii cent. and by whom, iii. 153 and [f].
- Sozzini, an illustrious family at Sienna in Tuscany, iv. 469; Socinians supposed to derive their denomination from them, ib.
- Spangenberg, Cyriac, defends the doctrine of Flacius about original sin, iv. 318.
- Spanheim, breach between him and Vander Wayen, and cause, v. 422.
- Spener, his method of teaching theology, and success, v. 299; sets on foot the controversy of Pietism, 312.
- Spina, Alphonsus de, his fortress of faith, which he wrote against the Jews and Saracens in xv cent. iii. 443.
- Spinoza, Benedict, an account of that atheist, with his wisdom and probity, v. 63 and [g]; his work and the tenets therein, 64 and [r]; never attempted to make converts, ib. sub not. [r]; seduced into his system by Carte's philosophy, 65 and [s]; his system wants perspicuity, and is easily misunderstood by persons of the greatest sagacity, 66 and [t]; account of his followers, 67, 68 and notes.
- Spire, diet held at, in xvi cent. iv. 69; its issue favourable to Luther and the reformers, 70; appeals made at it to a general council, for terminating ecclesiastical debates, ib. progress of the Reformation afterwards, ib. 71; a second diet held, in which the resolutions of the former diet are revoked, and all innovations in religion declared unlawful before the meeting of a general council, 72, 73 and [f]; the decree of this last diet considered as iniquitous and intolerable by several princes, ib. who protest against it, and hence the denomination of Protestants, ib. the names and number of these princes, ib. [h].
- Spirituals, see Franciscans.
- Stancarus, debates excited by, iv. 372; his tenets in refutation of Osiander, ib. occasions commotions in Poland, and dies there, 323 and [n].
- Stephen I. bishop of Rome, his insolent behaviour to the Asiatic Christians on account of the baptism of heretics in iii cent. i. 286; vigorously opposed by Cyprian, bishop of Carthage, ib.
- Stephen II. bishop of Rome, anoints and crowns the usurper Pepin, king of France, in viii cent. ii. 231; hence he is

- made a temporal prince, and this donation of Pepin to the see of Rome assumed by his successors, 232 and [t].
- Stephen, establishes Christianity among the Hungarians in x cent. ii. 377.
- Stephen de Muret, founds the monastic order of Gradmontains in xi cent. ii. 532; enjoins great austerity, ib. contentions for superiority among some of his order, and consequences, 533; rigorous discipline enjoined by him gradually mitigated, 534; the origin of this order by whom written, ibid. [f].
- Stercorianism, what so called, and origin of, ii. 342.
- Stereoma, a celebrated work published by the Crypto-Calvinists, and on what account, iv. 326 and [s, t].
- Stiefel, Isaiah, his impious absurdities, v. 343.
- Stockius, Simon, the monstrous fiction relative to him, and the credit it has gained even among the popes, iii. 204, 205 and [f, g].
- Stoics, their explication of the divine nature and the human soul, i. 35; their notions of fate unjustly represented, ib. and [f].
- Storchius, a leader of the fanatics, iv. 297. 430.
- Strabo, Walafridus, his works and character, ii. 316.
- Strasburg, Thomas of, a scholastic divine in xiv cent. iii. 361.
- Strasburg, controversy there concerning predestination in xvi cent. iv. 354.
- Strauchius defends the creed against synergism in xvii cent. v. 307.
- Strigellius, Victor, his commentaries, iv. 289; defends the opinions of Melancthon, 314; his contest with Flacius, 316; is cast into prison, but released, ib. spends his days at Heidelberg, 317.
- Struchtmeier, of Harderwyk, an account of his absurd system about paganism and Christianity, i. 336 [m].
- Stubner, a leader of the fanatics, iv. 297.
- Stylites, a superstitious sect of pillar saints in v cent. ii. 48; their singular and extravagant fancies, 49; not suppressed till xii cent. 50.
- Suaningius, bishop of Zealand, opposes Lubieniecus in his endeavours to settle the Socinians in Denmark, v. 502.
- Sub-deacons, the nature of their office, i. 268 [t].
- Sublapsarians, their doctrine, and why so called, v. 366.
- Subschal Jesu, his conversions in Hyrcania in viii cent. ii. 204.

Sueno of Denmark, apostatises, and embraces Christianity anew in x cent. ii. 380.

Suidas, supposed to live in x cent. ii. 414.

Sulpitius Severus of Gaul, the most eminent historian in iv cent. i. 364 and [*p*].

Supererogation, doctrine of, its foundations laid in xiii cent. iii. 241.

Superstition, its great increase in vi cent. ii. 124; this accounted for, and exemplified by the doctrines then taught, 125; and by introducing a variety of new rites into the church, 138; the occasion of them, *ib.* insinuates itself into the transactions of civil life, in ix cent. and whence, 359; evident from the several trials in proof of innocence, 361; how nourished by many idle opinions in x cent. 419; particularly that of an immediate and final judgment, 420; the effects of this opinion beneficial to the church, 421 and [*w*]; reigns among the people in xii cent. iii. 81; a proof of this appears in the confidence placed in relics, *ib.* connexion between it and fanaticism considered, vi. 47, 48 and [*c*].

Supralapsarians, who so called, and why, v. 366.

Supremacy of Rome. See Popes.

Susneius (Seltam Segued), emperor of the east, protects the Jesuit missionaries in Abyssinia, v. 139; his intentions of propagating the doctrine and worship of the church of Rome how frustrated, 140.

Swedes, embrace Christianity in ix cent. ii. 180; convert many in Finland in xii cent. and by what means, iii. 4; Reformation established among them in xvi cent. by Gustavus Vasa Ericson, iv. 79.

Switzerland, origin of the Reformation by Zuingle, iv. 48; progress of it, 49; receives the doctrine of Carolstadt in xvi cent. 299; adopts the doctrine of Zuingle, 345; doctrine of Claudius propagated there, 472; disputes about the form of concord in xvii cent. v. 436; and continue in xviii cent. vi. 38. See Zuingle.

Sylvester II., pope, his letter, by which he gave the signal for the first crusade, in x cent. ii. 385 and [*z*]; restores learning, 397; chiefly inclines to the study of the mathematics, *ib.* the success of his zeal for literature, *ib.* derives his knowledge from the Arabians settled in Spain, 398; his promotion to the pontificate universally approved, 408; his high character, 415.

- Symmachus, violent dispute between him and Laurentius, concerning their election to the see of Rome, ii. 115; defended by Ennodius, 116.
- Syncellus, Michael, endeavours to raise the credit of Mysticism, by his panegyric on Dionysius in ix cent. ii. 330.
- Syncretistical (Calixtine) controversies, their rise in xvii cent. v. 302; the share which Buscher had in them, 303, 304; the animated opposition of Calixtus to his Saxon accusers, 305 and [d]; continuation of these debates by Calovius, 306; and other able divines, with their names, and the creed drawn up by them, ib. and [e]; the issue of these debates, 307.
- Syncretists, Platonic, their rise in xv cent. and account of, iii. 397; chargeable with many errors, ib.
- Syncretists, endeavour to promote concord among Christians in xvii cent. v. 301.
- Synergists, their doctrine, iv. 313; opposed by the Lutherans, ib. See Controversy, Synergistical.
- Synods, their origin in ii cent. and canons formed there, i. 178.
- Szegedin, with others, propagates Calvinism in Hungary and Transylvania, in xvi cent. iv. 393.

T

- Tabor, mount, why so called, iii. 446.
- Taborites, in Bohemia, their rise and name, whence, iii. 449; extravagant demands for a total reformation, ib. chimerical notions of Christ's descent to purify the church, 450; the cruelties they were guilty of, and their principles, ib. and [z]; their obstinacy in maintaining their opinions, 451; the reformation that took place among them, ib. afterwards assist Luther in the Reformation, 452; remains of them in Poland and other places, ib.
- Taio, bishop of Saragossa, his character, ii. 167; his body of divinity, 180; the first who composed a system of divinity, 550.
- Tamerlane, his zeal for Mahometanism, and the extirpation of Christianity, in xiv cent. iii. 301; compels many to apostatize, ib. his religion doubtful, ib. [l].
- Tanner, a Jesuit, writes against the Protestants, v. 104.
- Tarquelinus or Tanquelmus, his horrid blasphemy in xii cent. iii. 118; seems to have been a Mystic, ib. is assassinated, and his sect silenced by Norbert, 119.

- Tarnovius, a Lutheran expositor of the Scriptures in xvii cent. v. 295; some of his opinions censured, 335.
- Tartary, Christianity embraced there in x cent. ii. 372; propagated in xi cent. by the Nestorians, 435 and [*b, c*]; embassies and missions from Rome in xiii cent. and success, iii. 132; the decline of the Gospel there in xiv cent. 301.
- Tatian's Harmony of the Gospel, i. 186.
- Tatian, his character and opinions, i. 222; various names given to his followers, and taken from their austerity, ib. his oration to the Greeks, and his tenets by whom mentioned, ib. [*q*].
- Taulerus, a mystic of eminent piety in xiv cent. iii. 366.
- Taurellus, Nicholas, a supposed infidel writer in xvi cent. iii. 366.
- Tellesias, a philosopher in xvi cent. iv. 147; his character, ib. [*o*].
- Telingius, character of his moral writings, iv. 413.
- Tellius, Sylvester, banished the territory of Geneva, iv. 478.
- Templars, origin of their knights, and names of their founders, iii. 19; why suppressed, ib. 20 and [*b*]; summoned to appear before Clement V. pope, in xiv cent. 383; condemned, and the order extirpated by the council of Vienne, ib. their revenues partly bestowed on the knights of Malta, ib. the impiety imputed to some not justly to be charged upon all, 384; reasons to think injustice was done them, ib. and [*l*].
- Temples, to the saints, multiplied in vi cent. and superstitious opinions adopted about them, ii. 140.
- Tertiaries, an order of Franciscans, an account of, iii. 225; their name whence, 226; observe the third rule prescribed by St. Francis, 227 [*q*]; chiefly known by the name of Beghards, or Beguards, and the rise of these denominations, 228 and [*r*].
- Tertullian, his apology written for the Christians in ii cent. i. 163; character of his works, 182, 183 and [*r*]; why unsuccessful in his writings against the Jews, 188; his treatises on morality, and account of them, 191; his work against Hellogenes, 236 and [*b*]; a professed admirer of Montanus the heretic, 239 and [*d*].
- Testament, New, its translations how useful, and the principal among them, i. 151; the zeal of Christians in spreading abroad these versions, and the benefits hence arising to the cause of religion in iii cent. 244, 245.
- Tetzel, John, his matchless impudence in preaching up the impious doctrine of indulgences in xvi cent. iv. 30 and [*c*]; miserable death, 40. See Luther.

- Teutonic knights, their office, iii. 20; formed into a fraternity in Germany, 21; corruption introduced among them, and consequences, 22 and [d].
- Thalassius, a moral writer in vii cent. ii. 180.
- Theatins, a monastic order instituted in xvi cent. and by whom, iv. 186; female convents of this order, ib.
- Thegan, an historian in ix cent. ii. 292.
- Theodomir, writes in defence of image worship in ix cent. ii. 338.
- Theodore of Mopsuestia, his character, ii. 34 and [u]; his commentaries on the Scriptures, 41, ib. and [e]; his book against Origen, 43; his application of the writings of the prophets, and why censured, ib. and [g, h].
- Theodore of Cæsarea in Cappadocia, defends Origen against all his adversaries in vi cent. ii. 132; persuades the emperor Justinian to condemn the three chapters, 133.
- Theodore of Tarsus, archbishop of Canterbury, promotes learning in England, ii. 165; restores penance in vii cent. 180; account of his new penitential, 182 and [c]; its progress and decline, ib.
- Theodore, abbot of Raithu, his book against sects, ii. 174; treatise concerning the incarnation of Christ, 180.
- Theodoret, bishop of Cyprus, his character, ii. 33; an excellent expositor, and why, 41 and [b].
- Theodorus Studites, his character and works, ii. 312 and [n].
- Theodorus Graptus, a zealous advocate for image worship in ix cent. ii. 313 and [o].
- Theodorus Abucara, account of, ii. 313 and [o].
- Theodorus Lascaris, his works, and zeal in defending the cause of the Greeks against the Latins in xiii cent. iii. 237.
- Theodorus Metochila, an historian in xiv cent. iii. 304.
- Theodosius the Great, his zeal against Paganism in iv cent. i. 333.
- Theodosius the younger, discovers an ardent zeal for promoting Christianity, and extirpating idolatry, in v cent. ii. 3, 15.
- Theodosius of Alexandria, seconds the efforts of Jacob Baradaeus, in reviving the sect of the Monophysites, in vi cent. ii. 146.
- Theodotus, his erroneous notions about Christ in ii cent. i. 235; uncertainty about these, *ibid.*
- Theodotus of Ancyra, a writer in v cent. ii. 35.
- Theodulphus, bishop of Orleans, an eminent writer in viii cent. ii. 248.
- Theology, controversial. See *Controversial Writers.*

Theology, didactic, its simplicity in the infant state of Christianity, i. 116; gradually loses its simplicity and whence, in ii cent. 183, 184; corrupted by introducing Platonic tenets into the Christian system in iii cent. 273; is made the subject of many learned writers, 279; the most eminent writers of, in iv cent. 370; its deplorable state in v cent. ii. 43; its writers in vii cent. deserve no commendation, 179; state in viii cent. 255; the opinions and authority of the Fathers considered as the test of divine truth, 256; authority made the criterion of truth, in ix cent. 328; its state in xii cent. iii. 88; different sects of didactic divines at Paris, 89; a principal object of study in xiii cent. 247; greatly improved in xvi cent. iv. 150; and the genius and spirit of the Christian religion better explained, 151; its state in the church of Rome, 202.

Theology, explanatory, its state in vi cent. ii. 125; arguments used by its writers destitute of clearness and precision, 128; various methods of explaining Christian truths used about this time, *ibid.* 129; chiefly confined to the sentiments of the Fathers, who were diligently studied in viii cent. 250; the merit of those writers considered, who explained Christian truths by methods independent on the authority of the Fathers, 251; entirely neglected by the Greeks and Latins in x cent. 424; its state in xi cent. 547; undertaken by few men of judgment and penetration in xii cent. iii. 86; the mystic method much adopted in xiii cent. 246; modelled after the sentiments of the Fathers, in xiv cent. 363; its state in xv cent. 453; much freedom used in stating points of doctrine, in xvi cent. iv. 24; its state in the church of Rome, 199, 200.

Theology, polemic, badly handled in vi cent. ii. 131; its state in vii cent. 182; the defence of Christianity against the Jews neglected, through intestine divisions in ix cent. 332; shocking writers in xii cent. iii. 98; writers more numerous than respectable in xiii cent. 255.

Theology, positive, whence derived, ii. 128.

Theology, scholastic, whence its origin in iii cent. i. 274; admired in xi cent. ii. 548; why so called, *ib.* the modest views of the first scholastics, *ib.* 549 and [c]; declines into captious philosophy, iii. 81.

Theology, its wretched state in xvi cent. iv. 23; most of its teachers *Positivi* and *Sententarii*, *ib.* liberty of debating religious subjects, 24.

Theology, Romish writers in xvi cent. iv. 191, 192 and [c];

- a reformation of it in Paris, 201; academical law about it, 202 and [q].
- Theopaschites, who, ii. 81 and [l]; their founder Peter, surnamed Fullo, ib.
- Theophanes, a writer among the Greeks in viii cent. ii. 246.
- Theophanes Cerameus, his homilies not contemptible, ii. 540.
- Theophanes, bishop of Nice, his works and character, iii. 360; an eminent polemic divine in xiv cent. 368.
- Theophilus, bishop of Antioch, his works, i. 181 and [q]; his exposition of the four gospels lost, 186.
- Theophilus, bishop of Alexandria, why he expels the monks of Nitria from their residence, i. 391; illustrious by his opposition against Origen and his adherents, ii. 34.
- Theophilus, the emperor, his zeal against image-worship in ix cent. ii. 331.
- Theophylact, patriarch of Greece, his infamous character, ii. 400 and [o].
- Theophylact, of Bulgaria, the most eminent expositor among the Greeks in xi cent. ii. 547.
- Theosophists, a sect of philosophers, their origin in xvi cent. and whence, iv. 149; character and opinions, ib. and [r]; their contest with Des Cartes, and moderation, v. 84.
- Therapeutæ, a sect among the Jews, and whether a branch of the Essenes, i. 45; were neither Christians nor Egyptians, according to the opinions of some concerning them, 46.
- Theresa, a Spanish lady, reforms the Carmelite or White Friars in xvi cent. iv. 184; her associate in this arduous attempt, who, *ibid.*; the success she met with, and hence the division of the Carmelites into two branches, *ibid.* and [r]; is sainted in xvii cent. by Gregory XV. v. 242.
- Thessalonica, Simeon of, account of his works, iii. 439.
- Theurgy, an art adopted by Ammonius' followers, what, i. 174.
- Thomas, bishop of Hieraclea, his second Syriac version of the New Testament, ii. 178, 179 and [z].
- Thomas of Strasburg, a scholastic divine in xiv cent. iii. 361.
- Thomasius, vehemently attacks the Peripatetics in xvii cent. v. 285; his views, and success of his philosophy at Hall and other places, 286 and [l].
- Thorn, a famous meeting, called the Charitable Conference, held here in xvii cent. by eminent doctors of the Reformed, Lutheran, and Romish churches, v. 123.
- Tiberius, proposed Christ to be enrolled among the gods, i. 66 and [b].

- Tien (Shangii), supreme object of worship among the Chinese, v. 28; its meaning and dispute thereon, *ibid.* Chinese missionaries permitted by Clement XI. to use this word in making converts, and why, vi. 3.
- Tillbury, Gervais of, his character and works, iii. 155 and [o].
- Timitheus, his confutation of the various heresies in vii cent. ii. 182.
- Timitheus, the Nestorian pontiff, propagates the Gospel with great success in Hyrcania and Tartary in viii cent. ii. 204.
- Tindal, his deism, and hypothesis of, vi. 7 and [l], 8.
- Titelman, Francis, his commentary on St. Paul's Epistles, and character of it, iv. 201.
- Titius, defends the reputation of Calixtus after his death, v. 306.
- Toland, John, his character and works, v. 57; answers to them, 58 and [f]; account of his Pantheisticon, 67 and [x].
- Toland, his infamous character and deistical principles, vi. 7 and [l].
- Toleration, the act in favour of the Non-conformists in England under William III. v. 416 and [h].
- Torgaw, famous convocation held at, in xvi cent. iv. 328 and [x]; consequence of it, *ibid.*
- Tostatus, Alphansus, his works and character, iii. 441; voluminous Commentaries on the Scriptures worthy of little notice, 452.
- Tournon, cardinal, carries into China the severe edict of pope Clement XI. against the use of Chinese rites, and the zeal with which he puts it into execution, vi. 4; is cast into prison by the Chinese emperor, and dies there, *ibid.*
- Trajan, a short character of him, i. 147; prohibits all anonymous libels against the Christians, 148; persecution of the Christians under him, 157, his order to Pliny, and its effects, *ibid.* a great patron of learning, 165.
- Transubstantiation, doctrine of, introduced by Innocent III. in xiii cent. iii. 243; adopted by the Greek church in xvii cent. v. 250; attacked by John Claude, with Arnaud's defence of its antiquity, 251; other stratagems to prove its antiquity, 252, 253 [k, l].
- Transylvania, Socinianism publicly established there; and how, iv. 497.
- Trapesond, George of, translates several Grecian authors into Latin, and is a learned advocate for the Latins in xv cent. iii. 440.

- Trent, the project of a council there renewed, iv. 116; conditions on which Maurice, elector of Saxony, consented to it, 117 [c]; necessary steps taken by the Protestants for providing against events, *ibid.* congregation for interpreting decrees of this council, 192; the council, for what assembled, and its decisions censured, 193; its decrees, how far acknowledged by the members of the church of Rome, 195; afford no clear and perfect knowledge of the Romish faith, 196, 197 and [k]; measures taken by it to prevent the reading of the Scriptures, 198; forbid all interpretations of them contrary to, or different from, the sense adopted by the church, 199 and [m].
- Trials of innocence in ix cent. by cold water, *ib.* 360 and [f] by single combat, fire ordeal, and the cross, 361; sub. not [f]; whence these methods of deciding doubtful cases, and accusations arose, 362 and [k]; accompanied with the Lord's Supper, *ibid.*
- Trigland, raises disputes concerning the power of the civil magistrate in church affairs, v. 421.
- Trinity, doctrine of, disputes concerning it arise in iv cent. i. 411; the church had frequently decided against the Sabellians as to a real difference of the persons, but not as to its nature, *ibid.* Origen's opinions about the Trinity embraced by many Christians, *ibid.* what that is, *ibid.* and its dangerous tendency in the hands of unskilful judges, 412; if one of the blessed Trinity may be said to have suffered, debated, ii. 137 and [x]; hence, whether Christ's body should be considered as compounded, 138; controversies concerning it in xviii cent. and between *arom.* vi. 40 and [z]; its incomprehensibility, whence no ray of terminating the controversies about it, and bishop Stillingfleet's excellent admonition concerning them, 43, sub. act.
- Trinity, fraternity of, instituted in xiii cent. iii. 191; called also Mathurins, and whence, *ibid.* their primitive austerity gradually lessened, 191 and [v].
- Tripoli, Philip of, a translator and interpreter of Aristotle in xiii cent. iii. 159.
- Tritheists, their tenets, and rise in vi cent. ii. 149; their division into the Philoponists and Colonites, 150.
- Trithemius, restores learning in xv cent. iii. 394.
- Trivium, a term invented in the times of barbarism, to express the three sciences first learned in the schools, viz. Grammar, Rhetoric, and Logic, ii. 463 and [k]; few proceeded beyond this in their studies, till towards the eleventh century, *ibid.*

- Turks, their successful incursions into the east in viii cent. ii. 213; subdue the Saracens and Greeks, 214; ruin the affairs of the Saracens in Persia in x cent. 386; take Constantinople in xv cent. and hence Christianity received an irrecoverable blow, iii. 390.
- Turlupins, brethren of the free spirit, so called in xiii cent. but whence uncertain, iii. 280 and [*t*].
- Turrecremata, John de, an eminent scholastic writer in xv cent. iii. 443; writes against, and refutes the Saracens, 456.
- Type, or Formulary, published by Constans the emperor, occasioned warm disputes in vii cent. ii. 192; this, with the Ecthesis, are condemned by pope Martin, who is imprisoned at Naxos by the emperor, and the turbulent monks banished to Bizyca, *ibid.* 193.

U

- Ukewallists, a sect of the rigid Anabaptists, their founder and rise in xvii cent. v. 493; doctrine and rigid discipline, 494; odd hypothesis about Judas's salvation, *ibid.* scrupulously adhere to their original founder Menno's tenets, *ibid.* customs among them, 495.
- Udalric, bishop of Augsburg, the first person solemnly sainted by the pope, ii. 321, 423 and [*x*].
- Uke Walles, founder of the Ukewallists, his character and strange doctrine, v. 493; is banished the city of Groningen, and excluded from the communion of the Anabaptists, 494; propagates his opinions in East Friesland, and success, *ibid.*
- Uladislaus IV. king of Poland, his plan of religious union, v. 273; ordered a conference to be held at Thorn for this purpose, but unsuccessful, *ibid.*
- Ugerius, bishop of Angers, founds an academy there in xii cent. iii. 29; the civil law principally studied in it, 30.
- Ulphilas, bishop of the Goths, the eminent service he did Christianity and his country in iv cent. i. 339 and [*t*].
- Understanding, men of, their rise in xv cent. iii. 466; founders, who, *ibid.* their principles reprehensible, and deemed heretical, *ibid.* 467.
- Uniformity, act of, issued out by queen Elizabeth, iv. 374; another by Charles II. more rigorous, v. 40 [*f*].
- Unigenitus, famous bull of pope Clement XI. so called, and

- consequence of it, vi. 11; opposed, and by whom, with the divisions it excited, *ib.* 14.
- Unitarians, their religious principles changed by Socinus, iv. 495. See Socinians.
- United Provinces, whence they became united, iv. 129; zealous in the cause of the Reformation, 130 and [*o*]; how, and when delivered from the Spanish yoke, 131 and [*p*]; an universal toleration of religious sentiments permitted, *ib.* and [*q, r*].
- Universalists, hypothetical, controversy excited by them, in xvii cent. and summary of their doctrine, v. 373, 374 and [*l*].
- Urban II., pope, his character, ii. 523 and [*p*]; assembles a council at Clermont, and lays the foundation for a new crusade, 524; forbids the bishops and clergy to take oaths of allegiance to their sovereigns, *ib.*
- Urban IV., pope, institutes the festival of the body of Christ, iii. 180; confers the kingdom of Naples upon Charles, brother to Lewis IX. of France, in xiii cent. 181.
- Urban VI., pope, his detestable character, iii. 326; the legality of his election denied, and another pontiff elected, 237.
- Urban VIII., pope (Barberini), founder of the seminary pro propaganda Fide, in xvi cent. v. 3; his character and learned works, 99 and [*d*]; attempts to unite the Greek and Latin churches, 246.
- Uries, Gerard de, opposes Roell in xvii cent. and consequence, v. 429.
- Ursinus, his form of instruction, and known under the title of the Catechism of Heidelberg, iv. 367.
- Ursulines, nunnery of, iv. 188.
- Val-Ombroso, a congregation of Benedictine monks founded there in xi cent. ii. 530; their discipline propagated in several parts of Italy, *ib.* and [*a*].
- Valentine, the founder of a very powerful sect of heretics in ii cent. i. 229; his principles, *ib.* idle dreams, 230; followers divide into several sects, with their names, 232.
- Valerian, peace and persecution of the Christians, i. 252.
- Valla, Laurentius, his grammatical and critical annotations on *Æt.*
- Vandals, in Africa, horrid barbarity against the Christians in v cent. ii. 61; the miracle said to be performed at this time examined, 62 and [*h*].

- Vanini, Julius Cæsar, his impious treatises, and fate, v. 61
[*k*, *l*]; his apologists, *ib.* and [*m*].
- Varranes, king of Persia, persecutes the Christians in v cent.
ii. 14; his enmity against them how accounted for, 15.
- Vayer de la Mothe, a sceptical philosopher in xvii cent. v. 95
and [*w*].
- Vedelius, his disputes concerning the power of the magistrate
in ecclesiastical matters, v. 421.
- Vendome, Geoffry of, his epistles and dissertations extant, iii. 78.
- Vendome, Matthew of, an account of, iii. 155.
- Venice, secret assemblies of Socinians held there, iv. 479 and
[*l*]; rupture of its inhabitants with pope Paul, v. 145; con-
sequences of it, 164.
- Vere, Antony, success of the Romish missions in xviii cent.
under his direction, vi. 2.
- Veron, the Jesuit, one of the popish Methodists in xvii cent. v.
131; his method of managing controversy, 132 and [*b*, *c*].
- Verschorists, a Dutch sect, their rise in xvii cent. v. 434;
their founder Jacob Verschoor, and his impious tenets, *ib.*
why called Hebrews, *ib.* their common doctrine the same
with the Hattemists, *ib.*
- Vicelinus of Hamelan, his great character, iii. 7 and [*l*, *m*];
converts the Slavonians in xii cent. *ib.*
- Vicenza, Socinians held secret assemblies there, iv. 479 and [*l*].
- Victor, bishop of Rome, sends an imperious letter to the
churches of Asia, i. 209; his orders rejected by them, who
hereupon are excommunicated by him, *ib.* is opposed by
Polycrates, bishop of Ephesus, *ib.*
- Victor of Capua, character of his chains upon the four gospels,
ii. 127.
- Victor, Hugh of St., treated of all the branches of sacred and
profane erudition known in xii cent. and was distinguished
by his great genius, iii. 78 and [*g*]; his allegorical ex-
position of the Old and New Testament, 88.
- Victor, Richard of St., an eminent mystic in xii cent. iii. 78;
his mystical ark, 88; opposes the scholastic divines with
great vehemence, 94.
- Victor, Walter of St., character of his expositions, iii. 89; a
bitter enemy to the schoolmen, 94 and [*p*].
- Victorinus, explications lost, i. 279.
- Vigilantius, attacks the superstition of the fifth cent. ii. 51,
his controversy with Jerome unsuccessful, and why, 52.
- Vigilus of Taplus, his character, ii. 37.

- Vigilus, bishop of Rome, often changes sides in his determinations about the three chapters, ii. 135, 136.
- Viles, John Baptist, his zeal and munificence towards founding at Rome the college for propagating the faith, v. 3.
- Villa Dea, Alexander de, considered as the best grammarian in xiii cent. iii. 156; his writings prove the ignorance of grammatical knowledge that prevailed at this time, 157.
- Villa Nova, Arnold of, his extensive knowledge, iii. 162 and [*f*]; his ill treatment, ib.
- Vincent of Lerins, his treatise against the sects, entitled *Commonitorium*, and the reputation acquired by it in v cent. ii. 37 and [*w*].
- Vincent of Beauvais, an historian in xiii cent. iii. 155.
- Vincent of Ferrara, a Mystic in xv cent. iii. 443; his works enthusiastic, 455.
- Viret, an eminent writer among the reformed in xvi cent. iv. 422.
- Vitriaco, Jacobus de, his character, iii. 155; oriental history, and fame acquired by it, in xiii cent. 239.
- Voel. Gisbert, his disputes about trifling points of discipline and usury, v. 421; founder of the Voetian sect of philosophers, and account of them, 423.
- Volusianus, persecution under him, i. 252.
- Volusius, a Theologist of Mentz, his reconciling attempt, v. 126 and [*q*].
- Voragin, Jacobus de, his History of the Lombards, and the reputation he acquired by it in xiii cent. iii. 239 and [*f*].
- Vulgate, account of that Latin Bible, iv. 198 and [*l*]; solemnly adopted by the council of Trent, and why, ib.

W

- Wake, archbishop of Canterbury, his learned answer to Bossuet's Exposition of the Roman Catholic Faith, v. 127, sub not. [*u*]; his project of union with the Gallican church grossly misrepresented by Dr. Mosheim, who from hence forms an unjust judgment of the spirit of the church of England, vi. 30 [*r*]; his opinion concerning dissenters from episcopacy, 34 [*u*]; forms a project of union between the English and Gallican churches, and on what conditions, ib. assists Father Courayer in his defence of the validity of English ordinations, and with what views, ib. [*w*]; a circumstantial account of the correspondence carried on be-

tween him and certain French doctors, relative to the union, 79; defends the Protestant cause against Bossuet, with encomiums on him, *ib.* is accused by the author of the Confessional, and upon what foundation, *ibid.* Kiörningius' account of his correspondence with the French doctors, whence Dr. Mosheim formed his notions of it, what, and egregiously erroneous, 80 [*c*]; three circumstances or conclusions drawn from authentic papers relative to this correspondence, in defence of Dr. Wake, 83; the contents of his first letter to Mr. Beauvoir, by which he is cleared from the imputation of being the first mover in this project of union, *ib.* observations on the answer to it, wherein the first overtures of the above-mentioned project are expressed, 84 [*f*], 85; writes another letter to Mr. Beauvoir, and makes handsome mention of Dr. Du Pin, *ib.* the author of the Confessional's suspicion hereupon, and proved groundless, *ibid.* [*h*]; other objections in the Confessional, particularly the supposed concessions by the archbishop, answered, 86 sub not. [*b*]; he receives a letter of thanks from Dr. Du Pin, who intimates his desire of an union between the English and Gallican churches, *ib.* 87; his answer to Dr. Du Pin, expressing his readiness to concur in such an union, and remarks thereon, 88; observations on a remarkable discourse delivered in the Sorbonne, relative to the project of union, and by whom, 90; his answer to Du Pin, communicated to the cardinal Noailles, who greatly admired it, *ib.* receives a second letter from Du Pin, and a copy of Girardin's discourse, with his ill opinion of the progress of the union, 91; the Sorbonne doctors form a plan of reconciliation, with the uncertainty of their motives, *ib.* is informed of Du Pin's making an essay towards the union, and that his letters were highly approved, with observations on the Protestant spirit which reigns in them, 92; his remarkable expression on the necessity of the concurrence of the state in the projected union, *ib.* receives Du Pin's Commonitorium, 93; the contents of which are reduced to three heads, and what those are, with a compendious account of it, *ib.* an observation of Du Pin, how the union may be completed without the pope's consent or consulting him, and his admonition concerning it, 97, 98 and [*m*]; rejects the Commonitorium, refuses to comply with its proposals, and observes upon what terms an union must be effected, 99, 100; commends the candour and openness in the Commonitorium, but refuses giving his

sentiments at large concerning it, 101; his principal views in this correspondence, with a defence of his conduct relative to the *Commonitorium*, *ib.* his sentiments on the primacy of the bishop of Rome, *ib.* his project of union explained, 102; his hopes of the Gallican church's separation from that of Rome, and whence, 103; weighty obstacles to this separation, 104; defence of the secrecy observed in this correspondence, *ib.* and [*y*]; the correspondence divulged, and the consequence, 105 and [*a*]; is informed thereof, by Mr. Beauvoir; the correspondence is suspended, with his doubtful sentiments about the event, *ib.* his letter to Du Pin, who dies before the receipt of it, regretting the ill success of the projected union, 106; writes to Mr. Beauvoir, before he had heard of Du Pin's death, on the same subject, and expresses his hopes of renewing their good design, *ib.* observations on Du Pin's account of this correspondence left behind him, which seemed to intimate that the archbishop was the first mover in this project of union, *ib.* and the promise of the former to rectify it, who was prevented by death from doing it, 107; a faint correspondence carried on with Girardin, but without success, *ib.* impartial conclusions drawn from the preceding account of the correspondence, 108; his charitable correspondence with the protestant churches abroad, *ib.* his letter to Le Clerc, expressing his affections for them, and desire of their union with the church of England, 109; his exhortatory letter to the pastors and professors of Geneva, and account of, *ib.* letters to professor Schurer of Bern, and Turretin of Geneva, full of moderation and charity, 110; remarkable letter to M. Jablonski of Poland, with the two questions proposed by the latter, that occasioned this letter, *ib.* account of his conduct with relation to the Dissenters, and defence, 111; makes no attempts to unite them to the church of England, with the reasons, *ib.* his change of conduct with respect to them, whom he at first defended, and afterwards opposed, partly accounted for, 112; this sufficiently vindicated, and by whom, 113; his great character, as drawn from the preceding accounts of his charitable correspondence with different Christian churches, and the declaration of a learned divine concerning him, 114 and [*e*]; authentic copies of the original letters relative to his correspondence with the French doctors, 115, 140; extract of his letter to Mr. Le Clerc, 142; his letter to the pastors and professors of Geneva, 143; to professor Schurer, 148,

- 150; to professor Turretin, 148, 151; to Mr. Jablonski, 153.
- Waldec, count, retakes Munster from the fanatics, and puts their king to death, iv. 437.
- Waldemar I. king of Denmark, his zeal for propagating Christianity in xii cent. iii. 2; conversions among the Slavonians and the isle of Rugen by his arms, and the ministry of Absalom of Lunden, ib. 4 and [b].
- Waldenses, their origin in xii cent. various names and history, iii. 120, 121; amazing success owing to the innocence of their lives, *ibid.* distinguished from the inhabitants of Piedmont, 122 and [g]; their doctrine, discipline, and views, 124; formed into a sect, not through a spirit of opposition, but intention to restore primitive piety, 125 [i]; adopt the three orders of bishops, priests, and deacons, in church discipline, 126 and [k]; think it necessary these persons should exactly resemble the apostles of Christ, *ibid.* and [l]; their laity divided into two classes, and different sentiments among them concerning the Romish church, and the possession of worldly goods, 127 and [m]; increase in xiv cent. 362; their state and settlement in xv cent. 461; account of their reformation in xvi cent. iv. 392; persecuted by the dukes of Savoy in xvii cent. v. 355, 356 and [t].
- Walenburg, two polemic divines of this name in the Romish church in xvii cent. unfair in managing controversies, v. 132 and [c].
- Wallis, contributes to the progress of natural knowledge, v. 92.
- Walter, head of the Beghards in xiv cent. his fate and character, iii. 378 and [e].
- Wansleb, John Michael, is sent upon the mission to Abyssinia by Ernest of Saxe-Gotha in xvii cent. v. 260; neglects his mission, *ibid.* turns Romanist, and enters the Dominican order, with the reason, *ibid.* and [x].
- Warner, Dr. character of his Ecclesiastical History, ii. 183 [e].
- Wars, holy, the first plan laid for them in x cent. ii. 385; and renewed in xi cent. 438; the first of them began at the solicitations of Peter the Hermit, and pope Urban II. and its progress, 440; why called crusades, 441; history of the first, *ibid.* the melancholy consequences arising from them, and their legality examined, 448 and [z]; 450 and [a, b];

- their unhappy effects on religion, 452, 453 and [*f, g*]; the unfortunate issue of the second of them, iii. 14; and cause, *ib.* history of the third, 16, 17; promoted by the popes, and why, 133; attempts to renew them in xiv cent. unsuccessful, 295.
- Warsaw, terrible law against the Socinians there, and how executed, v. 500.
- Waterland, Dr. opposes Dr. Clarke's sentiments concerning the Trinity, vi. 42, sub not.; censured as a semi-tritheist, and whence, *ibid.*
- Waterlandians, a sect of Anabaptists in xvi cent. iv. 447 and [*y*]; draw up and lay before the public a summary of their doctrine, 418; their respect for learning, 459; abandon the severe discipline and opinions of Menno, v. 495; divided into two sects, with their names, 496; account of their ecclesiastical government, *ibid.*
- Wayen, John Vander, flaming dissensions between him and Frederic Spanheim, with the occasion, v. 422.
- Weller opposes Calixtus in xvii cent. v. 304.
- Wertheim's translation of the Bible, and divisions occasioned by it, vi. 26 and [*m*].
- Wesselus, John, called the light of the world from his extraordinary genius and penetration, iii. 443; censured the Romish church with freedom and candour in xv cent. *ib.*
- Westphal, Joachim, renews the controversy on the eucharist, and how he conducted it, iv. 352 and [*h*]; is answered by Calvin, 369; the consequences, *ibid.*
- Westphalia, involved in calamities by the fanatics in xvi cent. iv. 298; famous peace of, v. 112.
- Whiston, William defends the doctrine of the Arians in xviii cent. vi. 40 and [*z*]; is opposed and treated with severity and censure on this account, 42 sub not.
- Whitby, Dr. account of his dissertation on the manner of interpreting the Scriptures, v. 361 [*y*].
- White, Thomas, his notions and works, v. 239 and [*t*]; doctrine condemned at Rome, 240; and embraced by some, *ibid.*
- Whitefield, George, his ministerial labours and great views, vi. 35; his doctrine seems reducible to two propositions, and what these are, 36.
- Whitehead, a famous writer among the Quakers, v. 479, sub not. [*b*].
- Wickliffe, John, a violent opposer of the Mendicants in xiv cent. iii. 332; attacks the monks and papal authority, *ibid.*

- refutes many absurd and superstitious notions in his times. *ib.* exhorts the people to the study of the Scriptures, and gives a free translation of them, 333; his adversaries, who, *ibid.* opinions condemned, partly as heretical, partly as erroneous, 334 and [g]; dies peaceably, and by what means he escaped unpunished uncertain, *ib.* and [h]; leaves many followers, who are persecuted by the inquisition, *ibid.* his writings and ashes committed to the flames by the council of Constance, 416.
- Wigelius, Lutheran doctor, goes over to the Paracelsists. *iv.* 285.
- Wigelius, Valentine, his writings censured as erroneous, *v.* 339.
- Wilhelmina, her extravagant notions, and what these are, *iii.* 289; is admired, *ib.* a sect founded to support her tenets is crushed by the inquisition, 290 and [f].
- William the Conqueror, a great patron of learning, *ii.* 460; rejects the pope's order of submission to the see of Rome, 496 and [f].
- William, prince of Orange, procures a toleration for the Menonites, *iv.* 461.
- William III. king of England, enriches the society for propagating the Christian religion in foreign parts, *v.* 40 and [f]; his act of toleration in favour of the Nonconformists, 416; deprives Sancroft and seven other bishops of their sees, for refusing the oath of allegiance to him, and the event, 417, 418 and [ii and iii].
- Willibrord, an Anglo-Saxon, his zeal in propagating Christianity in *vii* cent. *ii.* 155; is accompanied by others in this undertaking, *ibid.* his own, and the motives of his followers in this design examined, *ibid.*
- Wireker, Nigel, an English bard, his satire upon the monks, *iii.* 65 [d].
- Witgenovius, Stanislaus, follows Farnovius in his schism, *iv.* 512.
- Witnesses of the Truth, those so called who attempted a reformation in *ix* cent. *ii.* 544; their laudable opposition against the superstition of the church more vehement than prudent, 545; errors consequent on their ill-grounded notions, 546.
- Wittemberg, a tumult raised there by Carolostadt, *iv.* 299 and [g]; but appeased by Luther, *ibid.* magistrates of, banish Huber, and for what, 338.
- Wlodomir, first Christian duke of Russia, *ii.* 277; a high

saint among the Russians, but not acknowledged as such by the Latins, *ibid.*

Wolf, his philosophy, and that of Leibnitz detrimental to Arminianism, and how, v. 464 [*ee*]; applied to the illustration of the Scriptures by some German divines, 465, sub [*ee*]; reduces the science of metaphysics to a scientific order, and brings it to a great perfection, vi. 24.

Worms, diet held there in xii cent. concerning investitures, iii. 49; conditions made relative to this dispute, *ib.* the edict passed against Luther at a diet held in xvi cent. and disapproved, iv. 56 [*r*].

Worship, public, its form in iv cent. i. 395, 396 and [*s*]; its variety of liturgies, whence, 396; changes introduced into many of its parts, *ib.* consisted in little more than a pompous round of external ceremonies in xvi cent. iv. 24; wretched sermons, and common-place subjects, with the true cause of the people's ignorance, superstition, and corruption of manners, 25; hence a reformation in the church ardently desired, and how far, 26.

Writers, Greek, chief in iii cent. i. 270.

Writers, Greek, chief in iv cent. 357.

Writers, Greek, chief in v cent. ii. 33.

Writers, Greek, chief in vi cent. 120.

Writers, Greek, chief in vii cent. 173.

Writers, Greek, chief in viii cent. 246.

Writers, Greek, chief in ix cent. 312.

Writers, Greek, chief in x cent. 414.

Writers, Greek, chief in xi cent. 540.

Writers, Greek, chief in xii cent. iii. 76.

Writers, Greek, chief in xiii cent. 236.

Writers, Greek, chief in xiv cent. 359.

Writers, Greek, chief in xv cent. 439.

Writers, Latin, in iii cent. i. 271.

Writers, Latin, in iv cent. 360.

Writers, Latin, in v cent. ii. 35.

Writers, Latin, in vi cent. 121.

Writers, Latin, in vii cent. 175.

Writers, Latin, in viii cent. 447.

Writers, Latin, in ix cent. 313.

Writers, Latin, in x cent. 415.

Writers, Latin, in xi cent. 541.

Writers, Latin, in xii cent. iii. 77.

Writers, Latin, in xiii cent. 238.

Writers, Latin, in xiv cent. 360.

- Writers, Latin, in xv cent. 440.
 Writers, Oriental, in iii cent. i. 270.
 Writers, Oriental, in vi cent. i. 449.
 Writers, Oriental, in viii cent. ii. 246.
 Writers, Lutheran, their character in xvi cent. iv. 340 and [o]; most eminent in xvii cent. v. 293, 296.
 Writers contemporary with Luther, remarkable for the simplicity of their reasoning, iv. 294; change towards the end of xvi cent. and adopt the maxims of the Aristotelian philosophy, 295; their ferocity alleviated, ib.

X

- Xavier, Francis, his character, iv. 140 and [f]; his zeal and success in propagating the gospel in India and Japan, 141; is sainted by Urban VIII. in xvii cent. v. 243.
 Xenaias of Hierapolis, his hypothesis concerning the body of Christ, ii. 148; and adopted by the Abyssinians, iv. 244.
 Ximenius, Rodericus, an eminent historian in xiii cent. iii. 155.
 Xun-chi, Chinese emperor, his death retards for a time the progress of Christianity in China, v. 20.

Z

- Zachary, pope, deposes Childeric III. king of France, and gives his kingdom to Pepin, ii. 230 and [g].
 Zanchius, Jerome, revives the controversy concerning predestination at Strasburg, iv. 354; attached to the sentiments of Calvin, ib.
 Zealand, clergy and magistrates of, oppose the toleration of the Mennonites, iv. 461.
 Zeno, the emperor, publishes his Henoticon for reconciliation in v cent. ii. 81; the reception it met with various, ib. 82.
 Zigabenus, Euthymius, his character and works, iii. 76 and [z]; commentaries, 87; Panoplia, in which he attacks all the various sects of heresies, 99.
 Zinzendorf, count, founds the sect of the Herrnhutters in xviii cent. vi. 21; his pernicious notions, and their bad consequence to Christian morality, 24 sub not. [s].
 Ziska, the famous head of the Hussites in xv cent. iii. 446; though blind, discovers in his conduct great intrepidity tempered with prudence, 447.

- Zonaras, John, his character, iii. 27 ; works, 76.
- Zossinus, account of his history, in which he reviles the Christians, and loads them with unjust reproaches, in v cent. ii. 15.
- Zossinus, pope, first protects, and then condemns Pelagius and Cælestine, ii. 89 and [d].
- Zuingle, Ulric, begins the Reformation in Switzerland, iv. 48 ; his great character and zeal for the Reformation, ib. and [i, k] ; if inferior to Luther, 49 [l] ; his resolution and success against Samson the monk, ib. gets the pope's supremacy denied in Switzerland, ib. his blemishes considered, ib. his doctrine of the eucharist, 64, and iv. 374 ; which is embraced in Switzerland, ib. and [a] ; clears himself from accusations of heresy, to the satisfaction of Luther, 75 ; is founder of the Reformed church, and his character, 345 ; aimed at simplicity of worship, but perhaps went too far, ib. and [l] ; differed from Luther in several points, 346 ; and controversy with him about the eucharist, ib. his example followed by Oecolampadius, and both opposed by Luther, 347 ; conference between him and Luther, and other doctors, at Marpurg, and truce consented to, ib. falls in battle, 348 ; censure of the Lutherans here, ib. and [a] ; his doctrine and discipline corrected by Calvin in three points, 361 ; exposition of part of the New Testament, 408, 409 and [k] ; book about true and false religion, 410.
- Zurich, doctrine of Carlostadt propagated there in xvi cent. iv. 299 ; war between the Protestants of this place and the Roman Catholics, 348 ; church established here obstinately maintained Zuingle's doctrine of the eucharist, and opposed Calvin's notions of predestination, 365.

